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DISCOURSES

AND

ADDRESSES

AT THE ORDINATION OF THE

REV. THEODORE DWIGHT WOOLSEY, LL. D.

TO THE

MINISTRY OF THE GOSPEL,

AND HIS INAUGURATION AS

PRESIDENT OF YALE COLLEGE,

October 21, 1846.

PUBLISHED BY ORDER OF THE CORPORATION.

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At the Annual Meeting of the President and Fellows of Yale College, August 18, 1846, the Rev. Pres. Day, resigned his office, in a communication, by the terms of which, his resignation was to take effect whenever his successor should be ready to be inaugurated.

On the following day, the Fellows made choice of Theodore D. Woolsey, LL. D., Professor of the Greek Language and Literature, to be the President, and requested him, in the event of his acceptance of the office, to unite with the Prudential Committee in making the necessary arrangements for his ordination to the Christian Ministry, and for his inauguration to the Presidency of the College.

The views of the President elect were entirely coincident with those of the Corporation as to the religious and ecclesiastical nature of the office to which he was elected. Accordingly he regarded his election as a call to the work of ministering in the word of God; and when after due deliberation, he had accepted the call, he united with the Prudential Committee in requesting the ministers of the Gospel in the Board of Fellows, to act as a council of ministers for his ordination.

The Corporation having been convened on the 20th of October, this arrangement was reported by the Committee, and accepted; and the ordaining council was constituted accordingly. Dr. Woolsey was then presented to the council as a candidate for the ministry of the Gospel; and having been examined by them, respecting his belief and doctrine and his personal fitness for the work, according to the usages of the Congregational Churches and pastors of Connecticut, he was unanimously approved.

On the following day, at ten o'clock, A. M., the public solemnities of the ordination were performed in the house of worship belonging to the First Church of New Haven. Af-

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ter singing the Psalm, "I love thy kingdom, Lord," (Ps. 137, 3d version,) prayer was offered by the Rev. Abel McEwen, D. D. After singing the Hymn, "Go, preach my Gospel, saith the Lord," (Hy. 557,) the sermon was preached by the Rev. Leonard Bacon, D. D. The act of ordination, by the laying on of hands, was performed, while prayer was offered by the Rev. David Smith, D. D. The charge was given by the Rev. Noah Porter, D. D., and the right hand of fellowship by the Rev. Theophilus Smith. Prayer was offered by the Rev. Samuel R. Andrew. Then after singing the Psalm, "The harvest dawn is near," (Ps. 126, 3d version,) the assembly was dismissed, with the benediction by the President elect.

At two o'clock, P. M., a procession was formed, from the College buildings to the same Church, in the usual academic order. At the Church, after the singing of an anthem, prayer was offered by the Rev. Nathaniel W. Taylor, D. D., Dwight Professor of Didactic Theology. The ceremony of induction was then performed by the Rev. Jeremiah Day, LL. D., D. D., late President, acting as Senior Fellow in behalf of the Corporation; and the inaugurating address to the President was followed with a discourse to the audience. A congratulatory address in Latin was delivered by James L. Kingsley, LL. D., Professor of the Latin Language and Literature. An anthem was then sung; after which the President pronounced his inaugural discourse. At the close, the vast assembly, having united in singing the Christian doxology, was dismissed with the benediction by the President.

In the evening, at the request of the students, and by the permission of the Corporation, the College buildings were illuminated in honor of the occasion.

SERMON

AT THE

ORDINATION.

BY

REV. LEONARD BACON, D.D.,

Pastor of the First Church in New Haven.

SERMON.

Acts xvii, 18.—Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, He seemeth to be a setter forth of strange gods; because he preached to them Jesus and the resurrection.

Luke's picturesque record of Paul's travels shows us that Apostle in all sorts of places, and in all sorts of company. The special character of every community in which the Apostle labored, seems to be portrayed incidentally, with remarkable correctness, as well as with the most striking effect. Ephesus, Philippi, Corinth, pass before us, each with its peculiarities, as in a moving panorama. And the classical and studious reader can hardly fail to perceive that as the narrative, turning from the more Oriental regions in which its earlier scenes are laid, passes over towards the original seats of the Greek race, around the Egean sea, the author seems to be more at home, and these descriptions are more full and striking. Most of all do we observe this, if I mistake not, when the story reaches Athens.

In the context Paul is represented as visiting that wonderful city, and apparently for the first time in his life. The historian, however, if we may make such an inference from the manner in which he names one locality and another, and the familiarity with which he sketches the habits of the people, knew Athens well—perhaps had lived and studied there. The chief characteristic of that city was that it was a grand emporium of art, of letters, and of philosophy. There the concourse and discussions of learned men—the resort of

students from all the countries of the civilized world—and the magnificence of the arrangements which were made for the encouragement of teachers whose celebrity might attract the greatest possible number of learners—were more like what we now call a university, than any thing else which then existed in the world. The city itself, shorn of its ancient political importance, and favored with no special advantages for commerce or the acquisition of wealth—seated in a picturesque but naturally unproductive plain, with its fortress-rock towering in the midst, with its distant harbor in front, with mountains rising as if to guard it in the rear, and with its bright shallow rivers on the east and west—depended more on its distinction as an emporium of the arts and of universal learning, and on its attractiveness as a place of education, than on any thing else, for its commerce, its wealth, its influence, and its living renown.

Though Paul was a stranger there, he was not ignorant of the language, the history, or the philosophy of Athens. Jew as he was by descent, and learned as he was in the learning of his nation, by having studied at Jerusalem under Gamaliel, the language of Athens, as spoken on the opposite side of the Egean in his native city of Tarsus, was his mother tongue not less than was the holy Hebrew; and in the schools of Tarsus, which almost rivaled in renown the schools of Athens itself, he had become acquainted with the literature and the boasted wisdom of the Greeks. He knew what Athens was; and though he could not but have something of a scholar's feeling there, he does not seem to have considered it a very eligible place for the prosecution of his work. Brought thither accidentally, as it were, while making his escape from the malice of the Thessalonian Jews, he was waiting for his associates, Silas and Timothy, to overtake him, having sent them word to come to him with all speed, apparently with the design of proceeding forthwith to some other place. But while he waited for them,

"his spirit was stirred within him." I seem to see him moving along those streets with an impatient step. I see the restless spirit gleaming from his eye, as he looks on temples and statues the wonder of the world. I see the expressive working of his countenance, as he pauses in his walks, from time to time, to read the inscription on some old monumental altar—here one to *Zeus*—there one to *Athene*—and there another 'to a god unknown.' I see him going up by those long flights of marble steps that lead to the Acropolis; he stands before the Propylæa; he walks around the Parthenon; he looks down on the unrivaled beauty of the city and the plain; but it is not the outward and visible alone that fills his thoughts. He thinks to what gods these glorious structures are devoted. He thinks what worship is offered at those altars by souls created for the knowledge and the service of a holy God. He remembers that in the centuries that have passed since Socrates here argued and died for common sense, philosophy, in all its schools, and with all its wranglings, has done nothing to dethrone these idols, nothing to make the myriads of Attica acquainted with that invisible and holy One whose eternal power and godhead shine through all the frame of the created world. He thinks of the mission in the performance of which he has been brought to Athens; and as the great ideas and facts that are every where the burden of his preaching, rise to his mind amid the exciting associations of the place—as he remembers him in whom "God is manifest in the flesh;" him "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;" Christ "raised from the dead," and exalted "far above principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come"—as he muses on "the heavenly vision" that summoned him to be Christ's "minister and witness," and the voice that said to him "I send thee to the people and to the

Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among them who are sanctified, by faith that is in me,"—the fire burns within him; and he says to himself, "I am under obligation (ὀφειλέτης εἰμί) both to the Greeks and to the Barbarians, both to the wise and to the unwise;" "I am not ashamed of the gospel of Christ, for it is the power of God to salvation to every one that believeth, to the Jew first and also to the Greek." No! Christ himself hath brought him hither; here he is under Christ's commission; and here, amid the pride and atheism of this vain philosophy, here amid the splendor of this inveterate and bigoted idolatry, he will preach Christ's gospel.

Accordingly he enters into the synagogue, as he was wont to do in other cities; and there he raises discussions with his Jewish brethren. There too, as in the synagogues of other cities, he meets those inquiring Israelites who, renouncing the idolatry of their fathers and acknowledging the God of Israel, had not yet put themselves within the pale of Judaism—those "devout" yet unproselyted men, whose existence as a class indicated the influence of Moses and the prophets already diffusing itself throughout the Gentile world. But these efforts in the synagogue are not enough to satisfy the activity of his spirit. At Athens, he attempts what he does not appear to have attempted any where before. He goes directly into the Forum, where all sorts of people met for all sorts of business, and which was naturally the resort of all who were inquiring after something new; and there addressing himself to the Gentiles who knew nothing of the Jewish Scriptures, he begins to teach by entering into free discussion with such as gathered around him to hear, or to dispute,—just as Socrates had taught upon the same spot four hundred years before. The garden of Epicurus, and the picture gallery of the Stoics were near the

Forum; and as the report went abroad in the crowd that a new philosopher—a stranger with something of a foreign accent in his elocution, but with great vehemence and sublimity in his discourse—was teaching there, the followers of those opposite systems of philosophy most naturally encountered him; the Epicureans with characteristic gibes,—the Stoics, with more gravity, taking up the argument against him, that he was introducing foreign gods in opposition to the established religion of the state.

In the course of such debates, the curiosity of Paul's hearers was so excited, and the number of those who were inquiring about this new philosophy was so great, that for the sake of giving him a better opportunity to expound his views in the hearing of the multitude who were disposed to listen, they withdrew by common consent, from the noise and disturbances of the Forum, to the comparative stillness of the Areopagus. And there they invited him to address them. "May we know," said they, "what this new doctrine which thou speakest is?—for thou bringest some strange things to our ears; we desire therefore to know what these things mean." New indeed was that doctrine at Athens. Never, in all the discussions of philosophy, had those ideas, so simple, so sublime, so central to the universe of thought, been uttered there. Strange—strange to every school—were the things which the Apostle proceeded to set forth in a discourse which even now, though we read it only in an outline, charms the mind with its rhetorical beauty, while it dilates the soul with the grandeur of its argument.

What then were the new ideas—the "strange things"—the 'things not dreamed of in the philosophy' of Athens—which Paul announced there as the apostle of Jesus Christ? And what are the legitimate relations of those things to science? In other words, our general subject is THE BEARING OF THE CHRISTIAN REVELATION ON THE INTELLECTUAL PROGRESS OF MANKIND.

Before attempting to answer directly the first of these inquiries, let me say that, if I do not entirely misapprehend the facts, it is difficult for us adequately to conceive to what extent even the most gifted and cultivated minds, in that most cultivated city of the world, were ignorant respecting God, and the relations of the universe, and especially of man, to God and to eternity. Our minds, even from earliest childhood, are illuminated with the great truths of the Christian revelation; and when we study the writings of Grecian or Roman philosophy, something of the light which we have thus received is reflected from our minds upon the pages before us. As we read the imaginative metaphysics of Plato, the dialectic subtleties of Aristotle, or the graceful argumentation of Tully, we unconsciously forget that all this speculation had in it no particle of substantial knowledge; and that, after all, the world by wisdom knew not God. To us, the great ideas of Paul's discourse at Athens seem like the most familiar and unquestionable axioms; and we can hardly realize, without some deliberate effort, that to that auditory it was far otherwise. It is not unimportant then to inquire distinctly, what are the things which Christianity announces as first principles, but which were "strange things" to those philosophers? And in pursuing the inquiry we need not refer to any topic which is not included, either expressly or by some strong implication, in the outline which we have of Paul's discourse.

1. First among the "strange things" which Christianity announced to the scholars of Athens, is the existence of *one God, the Creator of the Universe.* "God that made the world and all things therein," was to them "a God unknown," as unknown to the speculations of the learned as he was to the superstition of the multitude. That simple historic statement given in the first sentence of the Bible, "In the beginning God created the heavens and the earth"—that truth which the primeval record preserved by Moses brings

within the category of historical facts, and which is the one grand lesson of the cosmogony in the first chapter of Genesis—was beyond the reach of all the schools of ancient wisdom. All the speculations of philosophy, in whatever school, took it for granted that the substance of the universe was eternal, and rejected the idea of creation as a mere absurdity. They admitted the existence of 'the gods,' and speculated about the nature of those superior and unknown beings and their agency in the construction of the material world; they admitted that something divine, some primary source of intelligence and power, must have existed from eternity; but of the one, eternal, living God, creating all things material and spiritual by his power and according to an intelligent purpose and plan, they did not even dream. It was a "strange thing" to the ears of the philosophers of every school, when Paul began to speak among them about the God, the one God, the historic God, "who made the world and all things therein."

2. Another of those "strange things," was the doctrine of *the universal presence and perpetual providence of God, caring for the happiness of men.* "God"—said Paul, pointing to the temples of the Acropolis, and using almost the very words which he had heard from the lips of Stephen in reference to the holier temple that glittered with marble and with gold on the acropolis of Jerusalem,—"God the Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served (θεραπεύεται) with men's hands as if he needed any thing; he it is that GIVETH to all men life and breath and all things." Philosophy, as then taught, had no acquaintance with such a providence as this. It admitted indeed—though in some sects it denied—that the gods, the invisible powers superior to men, were actively concerned in the affairs of this world, and that therefore it was well to propitiate their favor by offerings and acts of worship; it reasoned sometimes with great eloquence

to show that some divine principle of intelligence and beneficence must be concerned in maintaining the regularity with which the world holds on its course; but of such a providence as that which Christianity reveals—the care and the unresting power of one Omnipresent God whose tender mercies are over all his works, and who is continually doing good to all men from the fullness of his love—of such a providence, universal and yet one, comprehending the vast and yet not overlooking the minute—the Academic and the Stoic had almost as little knowledge as the Epicurean.* The one intelligent, personal God, filling the universe with his presence, and watching over all men every moment, to uphold them and to bless them, was to all those schools "a God unknown."

3. Involved in the statement of this perpetual and universal providence of a beneficent God, there is another of those Christian truths so strange to the ancient philosophy, namely, *the unity of the human race.* The genius of all the polytheistic religions, was exclusively local and national, with no sentiment or aspiration of universality. Each country, each people, had its own gods, and its own origin from its parental and guardian divinities. As the Athenians boasted that they were indigenous to the soil of their own Attica and had no common ancestry with those whom they despised as barbarians; and as they proudly identified their city and their republic with Minerva, their special tutelary goddess; so it was with every people and every state. The unity of the human race, which the Bible presents as a historic fact, was every where forgotten. Every religion of the world rejected the thought; and philosophy could do nothing towards restoring it. In those eras and epochs of time, which mark the ebb and flow of empire and the growth and decay of national life, philosophy could trace no

* The Stoic interlocutor in Cicero's dialogues "de Natura Deorum," says expressly (II, 66) "Magna Dii curant, parva negligunt."

law of unity, no slowly unfolding plan of an eternal providence. Those natural divisions of the habitable earth into distinct lands, by mountains, or by intervening waters, which distribute mankind into separate communities with varieties of language and of hereditary character,—presented to the eye of philosophy, no arrangement of Almighty providence, measuring the earth, and sundering the nations, for its own purposes in reference to the welfare of the universal family of man. There was in the world no inward feeling, and not even a speculative recognition of universal humanity. While the unity of the tribe, of the state, of the nation perhaps, was felt with the force of a passion, the unity of the entire human race was not dreamed of. Thus in a meaning more literal and more intense than the Christian poet could easily have conceived,

> "Lands intersected by a narrow frith
> Abhorred each other;—mountains interposed
> Made enemies of nations that had else,
> Like kindred drops, been mingled into one."

It was a "strange thing" then to philosophy as well as to superstition, when Paul as the apostle of Christianity announced at Athens, not some speculative conclusion touching the natural history of the genus *homo*, but the matter of fact that God who created the world and who rules it in his beneficent and universal providence, "hath made of *one blood* all nations of men to dwell on all the face of the earth, having defined both their predestined periods and the boundaries of their dwelling places."

4. And here is introduced another great truth which philosophy had not grasped. Christianity first announced to science *the true dignity of human nature* as made in God's image for intelligent communion with God. The providence of God towards men, in all ages and in all lands, is conducted with reference to one end—"that they may seek the Lord, if only they would feel—take hold as with their hands—and

find him; though indeed he is not far from every one of us, for we live and move and have our being in a most intimate relation with him,*—as certain, even of your own poets, with some dim consciousness of this great truth, have said, 'For we are also his offspring.'" And so the Apostle goes on to rebuke the anthropomorphism of the Greeks who made the creations of art the objects of their worship, and to bid them learn what God is by tracing the image of his being not in their forms but in their souls. This then is the true dignity of man, that by the constitution of his nature he stands in a relation to God, so peculiar, so august. The end for which man was created, and for which an Almighty and loving providence is every where and ever watching over him, is that he may be led to an intelligent, obedient and blessed communion with God. At the flash of this great truth into the sphere of human thought, the misty speculations of philosophy about the *summum bonum*—the chief end of man—vanish in a moment,

5. Next, in the sketch which Luke has given us of Paul's discourse, we find the announcement of *God's interposition, to recover men from the degradation and misery of their universal apostasy.* The apostasy of all nations of men—including their extreme ignorance of God and their consequent moral degradation—is involved and assumed in the whole discourse, as something which, in the light of the facts and principles brought forward, must needs be too plain to require a distinct assertion. Nor was there any thing in that—though there might have been much in the full definition and illustration of it—that could be counted strange to Athenian philosophy. But the matter of fact that God, having long endured the ages of ignorance, had now at last interposed by the manifestation of himself in human nature for the world's recovery, and was commanding all men

* Ἐν αὐτῷ—compare the phrase ἐν Χριστῷ. See also Kuinoel, in loc., and Neander, Planting and Training of the Church, p. 117. Philad., 1844.

every where to repent, was something new; the announcement presented to the mind of every hearer, not a God merely poetical or fabulous, framed by the creative power of the imagination to meet the mind's instinctive yearning after an object of worship—not a God merely abstract and metaphysical, propounded as a hypothesis by the reasoning faculty—but a God brought into the category of historical realities, —a known, living, present, personal God.

6. The announcement of God's interposition for the recovery of men from their universal apostasy, involves another great fact which philosophy had never truly received, but which lies at the foundation of Christianity, and which, while it illustrates all the doctrines of the Christian revelation, is itself illustrated by every one of them in return. I mean the fact of *God's moral government over the world.* "God now commandeth all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness by the man whom he has designated, having given evidence of it to all, in that he hath raised him from the dead." The fact of God's moral government—the fact that he rules the universe of intelligent beings by moral laws addressed to their voluntary nature, and sustained, as the very idea of a law requires, by penalties to be dispensed in righteousness,—ought indeed to be known and recognized of all men; for God has no where left men without evidence that it is so. Yet philosophy did not apprehend that fact; for the world by wisdom knew not God, and knew him least of all in the glory of his moral government, that is, in the glory of his holiness as the upholder of purity and love throughout the universe, and the dread punisher of sin. Philosophy had its speculations, as guilt had its instinctive fears, about the justice of the gods; but all was unsubstantial—all too weak, too confused, too shadowy, to restore the ruin of man's moral nature. Oh! how unlike the clear, sharp, definite lines, in which that great foundation-fact of

the universe stands out before the mind, in the announcement that God hath fixed a day for which all other days were made—a day to which, in the progress of slow centuries, all the lines of universal providence are steadily converging—a day when he will judge in righteousness a world which he created in wisdom, and which he redeemed in mercy—a day in which those who have despised his summons to repentance, and have rejected that Redeemer whose resurrection from the dead was the crowning proof of his authority as Lord of life, shall see that Redeemer on the throne of universal judgment!

Such were the "strange things" which the Christian Apostle declared in the hearing of men assembled from the schools of Epicurus and of Zeno, from the Academy and from the Lyceum. Little did that unprepared and unreceptive audience apprehend the vast reach of what was thus announced to them. Little did they imagine that in the statements which that stranger so earnestly asserted, there was truth that was to triumph over all their systems, and was to illuminate the world with a brighter, purer light than ever shone in the halls of their philosophy. Had they been prepared, by the discipline of their schools, or by some "prevenient grace," to receive that which they heard and to acknowledge it as truth, what a revelation would it have been to them! How would it have filled their whole range of intellectual vision with its radiance! In their confused chaotic minds, it would have been, if I may borrow the strong phrase of another, "like a sun shot into chaos."*

We proceed then to inquire more distinctly into the relations of these truths to science, that thus we may see the bearing of the Christian revelation on the intellectual progress of mankind.

* Hawes, Religion in the East, p. 61.

1. Putting ourselves to this inquiry, as believers in the gospel, we find our minds immediately occupied with the great thought that by the disclosures of Christianity, the unseen becomes substantial, in a sense and with an impressiveness before unknown;—the invisible, instead of being to us mere speculation spun out of our own thoughts, becomes an objective reality. The existence of God, and his relations to the universe, to the material and the spiritual, to the physical and the moral—are brought into the region of known and established verities. They take their place as matters of fact, and become the central facts of all knowledge. Before these central facts were established and received as facts, there was no science worthy to be so called; science was in a sense impossible. There was art, consisting of empirical rules or æsthetical judgments, in rhetoric, in logic, and in morals. There was geometry,—for the reason that science purely mathematical is purely speculative, drawn out of the mind itself; but with all the progress that geometry had made, there was no recognition of God's geometry in the heavens and on the earth. That science which is not merely speculative and hypothetical—that science which sees principles as revealed in facts, and which therefore really knows something—had no existence. But now there is a basis for science; the universe is one; and all knowledge, into whatever department of thought or of existence it may extend itself, is related to the knowledge of the one infinite whole. The universe—the created and the uncreated—is one system, in which God is the center of illumination, of support, of motion, and of life; and throughout that boundless system there is a subordination of matter to spirit, of the present to the future, of the finite to the infinite. The visible is every where related to the invisible. Time is embosomed in eternity.

2. As we think of the special relations of Christianity to particular departments of human knowledge, the most ob-

vious is its relation to the science of duty. Strike out of existence that knowledge which the Christian revelation gives us respecting God, and respecting man as created in God's image, and respecting God's moral government as reaching into eternity with its awards, and as spreading its jurisdiction over all worlds; and what *science* of duty will remain to us? There may be indeed the instinctive feelings of the mind pronouncing upon the *pulchrum* and the *honestum* in specific instances of moral action; and the equally instinctive tendency of the understanding to classify and generalize all that the mind perceives, may form these perceptions of the moral sense into rules of action; and besides all this, there may be the endless jangling of words about the contingency of volition, the essence of virtue, and the reasons why a man is under obligation to do right;—but what substantial knowledge will there be of those relations of man to his Maker, and to eternity, and to the universe, which constitute the grandeur of his nature as a moral being? True, the first great principle of mutual duty among men—the law of doing to men whatsoever we would that they should do to us—is inscribed ineffaceably upon the conscience, and ought to be read and obeyed of all men even though God had given no other revelation. But yet that law of love—who does not know it?—is never seen in its grandeur, as eternal *law*, till it is seen enthroned over the universe in the moral government of God. The science of duty, with no knowledge of God as he has made himself known in the person of his Son, and with no impulse or illumination from eternity upon the mind of the inquirer, is a science, if we may call it such, the very subject-matter of which cannot be adequately conceived of.

3. The relations of Christianity to the science of government and civil polity are, perhaps, equally obvious. How can the state be adequately conceived of, if God is unknown? If the powers and duties of the state are not of

God, they have no foundation but force. That they are of God and have some divine warrant, may be inferred in a speculative way from their necessity to the welfare and even the existence of man, and from the very nature of man as a being whose constitution is not complete in the individual and cannot be developed save under the protection and power of the state. But how uncertain is such speculation—how unstable the basis of political science—till that light appears, in which God is known, not as a hypothesis, but as a reality, and in which earth and time are seen in their relations to eternity. How is the majesty of the state ennobled—in how serene and holy a light do all the great topics of civil polity present themselves to view—when the unity which constitutes the state, is regarded not as a mere aggregation of individuals seeking to protect themselves against each other's violence and fraud by their united strength, but rather as God's arrangement, planned in his creating wisdom and carried out in his beneficent providence; his arrangement for the welfare of those whom he has made in his own image, and over whom he watches with a father's care, that he may train them to the knowledge of himself and to the resemblance of his holiness.

4. The time would fail us if I should attempt to trace out particularly the relations of Christian truth to all those various studies, the subject-matter of which is derived from the constitution of man. I might speak of the science of thought and of the human mind—of the science of language the vesture and the wings of thought—of the science of human industry and commerce, as embodied in those laws, deep-seated in the constitution of the human race, which, within the limits of external nature, control the production, distribution, and consumption of wealth; and in respect to each of these departments of universal science, I might show how peculiar a light is thrown upon the whole field of vision, when the mind of the inquirer has received,

as matters of fact, the grand realities of the Christian revelation. The mind that has become acquainted with God, and has learned to see all things as related to his wisdom and his will, sees in all the principles which it traces out in relation to any of these subjects of inquiry, the wise ordinances of him who made the world and all things therein; in whom, men, made in his image live, and move, and have their being; who gives to all, life and breath and all things; who distributes the one race of man into kindreds and nations, and plants them over all the earth, assigning to each its era and the boundaries of its habitation; and who now rules the world in his providence of care and mercy, calling men every where to repentance, that in the end he may judge the world in righteousness. But we may not dwell upon these illustrations of our subject, for there are others more important and more striking.

5. Shall we speak then of the science of history? But is there such a science? How can there be a *science* of history? There was indeed no possibility of such a thing in the old times when that philosophy flourished, which knew nothing because it knew not God. Then history was the *art* of telling a story well—the art of portraying characters and events, and sending down to coming times some remembrance of the men and the achievements of the past—the art, perhaps we should say, of drawing some rude moral from the story, as the moral is appended to a fable. But now "God is in history;" and all history has a unity, *because* God is in it. God hath made of one blood all nations of men; and he it is who allots to the nations their eras and their boundaries. He is conducting the scheme of his eternal providence, with steady reference to his grand design of restoring that ruin which the world has suffered by apostasy from him. Thus, as "the testimony of Jesus is the spirit of prophecy," so the kingdom of Christ, the progress of God's great redeeming work from age to age through all the vicissi-

tudes of empire and of civilization, is the one supreme fact of history—that which blends all history into unity—that, the discovery of which, in the changes of time, makes history a science. It has been well said by one of the most distinguished of living historians, speaking of universal history, that "the first conception of its office" was in the mind of our own Edwards, when he conceived of "the sum of all God's providences" as comprehended in the history of redemption.* In such a history, says Edwards, "we begin at the head of the stream of Divine providence, and trace it through its various windings, till we come to the end where it issues. As it began in God, so it ends in him. God is the infinite ocean into which it empties itself. Providence is like a mighty wheel whose circumference is so high that it is dreadful, with the glory of the God of Israel above upon it; as it is represented in Ezekiel's vision. We have seen the revolution of this wheel, and how, as it was from God, its return has been to God again. All the events of Divine providence are like the links of a chain; the first link is from God, and the last is to him." "If we behold events in any other view [than in connection with God's redeeming work,] all will look like confusion, like the tossing of waves; things will look as though one confused revolution came to pass after another merely by blind chance, without any regular or certain end. But if we consider the events of providence in this light," they are "all wisely directed in excellent harmony and consistence, tending all to one end. The wheels of providence are not turned round by blind chance, but are full of eyes round about, as Ezekiel's vision represents them, and are guided by the Spirit of God; where the Spirit goes, they go. All God's works of providence, through all ages, meet at last as so many lines meeting in one center. God's work of providence, like that of crea-

* Bancroft, iii, 399.

tion, is but one."* Thus it is that in the light of the Christian revelation, and in that light only, history becomes a science.

6. But we must not fail to notice the bearing of Christianity on the science, or, as we commonly speak, the sciences, of material nature. The material universe of God's creation is made up of facts—facts that have their first cause in God's power, and their final cause in his designs. These facts, observed, analyzed, traced out in their relations to each other, lead us to principles, laws, forces, which proceed directly from the mind of God, and the knowledge of which is science. But the observation and analysis of facts in order to science seems not to have been distinctly thought of,† till God, and creation, and providence, and the divine moral government, and the resemblance of the human mind to the

* Edwards, Works, iii, 428, 9. New York, 1829.

† I do not mean that there was no observation of facts in the ancient world, and no knowledge acquired by observation. There are facts in nature which force themselves upon the attention of mankind. No race of men is so barbarous as not to have observed something of the phenomena of nature,—such as the rising and setting of the sun, the changes of the moon, the seasons of the year, and the obvious characteristics of familiar objects and classes of objects. And wherever facts even so obvious as these have been observed, the human mind, moved by some irresistible impulse, attempts the construction of some theory by which the facts may be accounted for. Such beginnings of philosophy are every where,—more or less advanced, according to the intellectual constitution of the people. Among a people so shrewd and quick-witted as the ancient Greeks, there could not but be much of this spontaneous observation. The ancient Physical philosophy theorized—and often theorized with great ingenuity, upon the facts which spontaneous observation had discovered, or which accident had ascertained. Indeed there is no philosophy, however transcendental or "absolute," which does not start from some recognition of facts. But the grand error of the ancient philosophy was, that it did not apply itself steadily, patiently, and by system, to the observation and analysis of facts *in order to* science. Its generalizations were therefore hasty and unsound; and its spirit, while it attempted to apply its hasty and erroneous generalizations as infallible criteria of truth, became essentially dogmatical, disputatious, unteachable, and therefore incapable of progress. Lord Bacon has well described it in the 19th Aphorism of the First Book of his Novum Organum.—"Duæ viæ sunt at-

Divine, had been manifested and established as matters of fact, in the light of the Christian revelation. The old blind philosophy which Paul encountered at Athens, and which, within a century from that time, had begun to entrench itself even within the church, drowning with its noisy jargon the voice of God's own oracles, and piling up those masses of speculative dogmatism and of dry and empty metaphysics under which the simple verities of revelation were so long buried,—assumed, in its pride, that the mind must evolve all knowledge from itself; and therefore *that* philosophy knew nothing. It was ever learning and never able to come to the knowledge of truth. As it was ignorant of the great fact of creation, it presumed that the mind of man, instead of being created and placed amid the magnificence of these material worlds for the end that it may seek after God and learn his thoughts and ways, is itself a spark or effluence of the divine; and therefore that philosophy, instead of putting the inquirer to the diligent and reverent observation of facts in which all science lies enveloped, put him to the Tartarean toil of trying to find out all truth by speculation—as if one should grow old and gray in the folly of attempting to remember what he never knew. The Apostles wisely warned the church against "the profane babblings and controversies of science falsely so called;" and, for a while, the warning was not utterly forgotten.* But gradually, as Christian-

que esse possunt, ad inquirendam et inveniendam veritatem. Altera a sensu et particularibus advolat ad axiomata maxime generalia, atque ex iis principiis, eorumque immota veritate judicat et invenit axiomata media. Atque hæc via in usu est. Altera a sensu et particularibus excitat axiomata, ascendendo continenter et gradatim ut ultimo loco perveniatur ad maxime generalia; quæ via vera est, sed intentata."

* A passage in Lactantius (Div. Inst. iii, 6, Oxford, 1684,) is referred to by Prof. Milman, (History of Christianity, p. 502, American edition,) who takes the reference from Brucker (Hist. Phil. iii, p. 357) to show that the Christian fathers were hostile to the study of nature, and that the Bible misunderstood was an obstacle to the progress of physical science. But it seems to me that Lactantius, in that passage, instead of discouraging the study of nature, main-

ity was diffused and handed down among men, that very philosophy enthroned itself beside the altar of God, and gave laws even to Christianity. Thus the legitimate effect of revelation upon science in general, and upon the sciences of material nature in particular, was defeated for ages. In all those ages there was no lack of intellectual activity—no lack of philosophy such as it was, a philosophy which scorning the observation of God's facts, and attempting to know all

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tains, against the skepticism of the later Academy, that there may be a science of nature; and even indicates unconsciously, as if under some prophetic impulse of the Christian spirit, the true method of investigation. Some expressions in that part of his argument which is aimed against the hasty generalizations and arrogant hypotheses of the ancient Physical philosophers, seem almost like a glimmering of the true philosophy before its time. "Sunt enim multa, quæ natura ipsa nos scire, et usus frequens, et vitæ necessitas cogit. * * Nam solis et lunæ varii cursus, et meatus siderum, et ratio temporum deprehensa est; et natura corporum, a medicis, herbarumque vires; et ab agricolis natura terrarum, necnon imbrium futurorum, ac tempestatum signa collecta sunt. Nulla denique ars est, quæ non scientia constet. Debuit ergo Arcesilas, si quid saperet, distinguere quæ sciri possent, quæve nesciri. Sed si id fecisset; ipse se in populum redegisset. Nam vulgus interdum plus sapit; quia tantum, quantum opus est, sapit. A quo si quæras utrum sciat aliquid, an nihil, dicet se scire quæ sciat; fatebitur se nescire quæ nesciat." * * "Academici contra Physicos ex rebus obscuris argumentati sunt, nullam esse scientiam; et exemplis paucarum rerum incomprehensibilium contenti, amplexi sunt ignorantiam, quasi scientiam totam sustulissent, quia in parte sustulerant. Physici contra, ex iis quæ aperta sunt, argumentum trahebant omnia sciri posse, contentique perspicuis, retinebant scientiam; tanquam totam defendissent, quia ex parte defenderant." And in the sentences quoted by Prof. Milman, he says of Arcesilas, the founder of the Academic "non philosophandi philosophia," as he sarcastically calls it, "Quanto faceret sapientius, ac verius, si exceptione facta, diceret causas rationesque duntaxat rerum cælestium, seu naturalium, quia sunt abditæ, nesciri posse, quia nullus doceat; nec quæri oportere, quia inveniri quærendo non possunt. Qua exceptione interposita, et Physicos admonuisset, ne quærerent ea quæ modum excederent cogitationis humanæ," *etc.* He who remembers by what methods, and by what sort of evidence, the Physical philosophers of old undertook to know "causas rationesque rerum," and to what results they came, will hardly blame Lactantius for thinking that it would be wiser for them to stick to the observation of *things* as more within the "modus cogitationis humanæ."

things by the force of logic, knew nothing. Thus there must needs be a reformation of Christianity as a prerequisite to the reformation of science. There must needs be an "*instauratio magna*" of revelation by the ministry of Zuingle and Luther, before there could be an "*instauratio magna*" in the science of nature. It was not till the reformation had given not only a new impulse, but a new direction to the human mind—it was not till religion, renouncing, in part at least, the usurped dominion of metaphysics, had fallen back on God's facts in the Bible for the knowledge of God and things divine; that the great revolution began, in the forms and aims of scientific inquiry; and the facts of nature began to be sought for, as the only revelation of the ideas and principles of nature. It was not till the voice of Paul had been heard once more, as at Athens, along the streets and in the forum, compelling a pause in the noisy conflicts of the schools, and bidding the man of God avoid the babblings and disputations of science falsely so called; that Copernicus, throwing off the yoke of authority and applying himself to facts, learned the earth's motion and bade the sun stand still.* It was not till the spell cast upon the human mind by that vain and false philosophy had been broken by the reformers; that Galileo turning his tube into the sky, brought down intelligence from the stars; and Kepler, tracing and 'thinking out the thoughts of God,' revealed the laws of planetary motion; and cotemporary with them both, the great prophet and legislator of science went up into his mount of vision, and thence as from Sinai gave forth the law, and as from Pisgah surveyed the beauty and the riches of the land of promise.

Christianity is a religion of reverent inquiry and of faith, —inquiry after the facts of revelation, and faith in Him who can be known only as facts reveal him to the soul. This is

* The monument to Copernicus in the Church of St. Anne, Cracow, has the inscription, from Joshua x, 12, "Sta sol! ne moveare."

the very spirit of true science that finds truth in facts,—God's truth in God's facts. That old philosophy against which Christianity proclaims perpetual war, and with which it can make no alliance but at its peril, is a philosophy essentially dogmatizing, speculative, dreamy—not less so when it denies than when it affirms—not less so in the school of Epicurus or of Pyrrho, than in that of Plato or of the Porch. Its trust is not in God nor in God's facts, but in itself, and in its own power to command the truth without the revelation which is made of it in the facts which God gives forth in nature. It is as if a man should attempt to lift himself up into the skies by pulling at his own ears. But the true science is that which seeks after God in nature, if haply, by feeling and handling the phenomena of nature, it may find him. It is the only philosophy of faith and dependence; and, so far, its genius, when it is rightly conceived and followed, is identical with the genius of Christianity. Who does not see this when he reads those sublime words in the opening of the Novum Organum? "Man, the minister and interpreter of nature, performs and understands so much as he has observed of the order, operation and mind of nature; and more than this he neither knows nor can perform. Nor is it possible for any power to loose or burst the chain of causes; nor is nature to be overcome except by submission." "All depends upon our fixing the mind's eye steadily upon things themselves in order to receive their shapes plainly as they are. And may God never permit us to give out the dream of our fancy as a model of the world, but rather in his kindness grant that we may write a revelation and a true vision of the traces and signatures of the Creator on his creatures."* Who does not see the connection between the res-

* "Homo enim naturæ minister et interpres antum facit et intelligit, quantum de naturæ ordine, opere vel mente, observaverit; nec amplius scit aut potest. Neque enim ullæ vires causarum catenam solvere aut perfringere possint; neque natura aliter quam parendo vincitur." "Atque in eo sunt

toration of true Christianity and the new era of science, when he beholds the inquisition and the Vatican hurling against Copernicus and Galileo the same thunders that had fallen innocuous at the feet of Luther? Who does not feel that the genius of true Christianity is one with the genius of true science, when he reads the lofty yet lowly exultation of Kepler, "I may well wait a century for a reader if God has waited six thousand years for an observer of his works;"* —or that seraphic praise, "I give thee thanks, Lord and Creator, that thou hast given me delight in thy creation, and I have exulted in the work of thy hands. I have revealed to mankind the glory of thy works, as far as my limited mind could take in that infinite glory." "If I have given forth any thing that is unworthy of thee, or if I have sought my own fame, wilt thou, gracious and merciful, forgive me."† Who does not feel it when, more than a century later, he hears Linnæus in his researches among plants and mosses,

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omnia, siquis oculos mentis a rebus ipsis nunquam dejiciens, earum imagines plane ut sunt excipiat. Neque enim hoc siverit Deus, ut phantasiæ nostræ somnium pro exemplari mundi edamus; sed potius benigne faveat, ut apocalypsim ac veram visionem vestigiorum et sigillorum Creatoris super creaturas, scribamus." Bacon's Works, i, p. 19; ed. London, 1730.

* "Jacio en aleam, librumque scribo, seu presentibus, seu posteris legendum, nihil interest: expectet ille suum lectorem per annos centum; si Deus ipse per annorum sena millia contemplatorem præstolatus est." Kepleri Harmonices Mundi, p. 179.

† "Gratias ago tibi Creator Domine, quia delectasti me in factura tua, et in operibus manuum tuarum exultavi. En nunc opus consummavi professionis meæ, tantis usus ingenii viribus quantas mihi dedisti; manifestavi gloriam operum tuorum hominibus, istas demonstrationes lecturis, quantum de illius infinitate capere potuerunt angustiæ mentis meæ; promptus mihi fuit animus ad emendatissime philosophandum. Si quid indignum tuis consiliis prolatum a me, vermiculo, in volutabro peccatorum nato et innutrito, quod scire velis homines, id quoque inspires ut emendem. Si tuorum operum admirabili pulchritudine in temeritatem prolectus sum, aut si gloriam propriam apud homines amavi, dum progredior in opere tuæ gloriæ destinato; mitis et misericors condona. Denique ut demonstrationes istæ tuæ gloriæ et animarum saluti cedant, nec ei ullatenus obsint, propitius efficere digneris."—*Ibid.* p. 243.

crying out as if in response to Kepler's exultations shouted from among the spheres, "*Deum Sempiternum, Omniscium, Omnipotentem, a tergo transeuntem vidi, et obstupui.*"*

7. There is one more illustration of the relations between Christianity and science, which may not pass altogether unnoticed. Christianity teaches men to judge aright concerning the value of science and the honor to be put upon it, and thus it gives to science a right direction in respect to results. It teaches that God has created the world for the residence of man; that he has filled it with riches for the use of man; that he giveth to all life and breath and all things; that his glory in the highest welfare of his creatures, is the end for which the world is maintained and governed. The immediate aim of Christianity—the end for which it was given—is the recovery of lost degraded men to the knowledge and service of their Maker, and thus to that high happiness in God and in God's works, for which they were created. And in so doing, it seeks to bless not the few but the many—not the great and the mighty and the noble of this world, but the poor, the debased, and the neglected. Its genius is beneficence. Its spirit and tendency may be seen in the person of Jesus Christ who went about doing good, and whose miracles were wrought, not to astonish or amuse, but to heal disease, to wipe away the tears of sorrow, to multiply loaves for the hungry, and even to brighten the countenance of gladness. Christianity then, if it has influence on science, will teach it to seek the welfare of mankind. It will demand that science, in every department, be pursued not for the sake of showy and empty speculation, not for the sake of barren strifes and wordy disquisitions, ever renewed and never ending, but for the sake of "fruit" by which mankind, through successive ages, shall be more and more enriched to the glory of the Giver of all good.† The philosophy that sneers at utility,

* Linnæus, Systema Naturæ, i, p. 10. See Quinet, Roman Church, p. 78.
† See Macaulay, Miscellaneous Writings, ii, p. 441.

and frowns in offended dignity, and sometimes rises into unphilosophical anger, at the question *cui bono*,—is a philosophy which Christianity repudiates, for it has no communion with him who doeth good continually and whose tender mercies are over all his works. But it is not so with that science which has come into being since the period of the reformation. The genius of that science is like the genius of Christianity itself, universally beneficent. Its labor is to explore and possess the utilities of the creation. Its faith is that as God has made all things well, there is nothing which God has made, the knowledge of which, if attainable by man, will not augment the means and facilities of human welfare. And thus, as it proceeds from age to age, and from one great achievement to another, it brings the treasures of the creation more and more into the possession of man for whose use God made them. Whence was it that science learned this lesson of homely and universal utility—a lesson never dreamed of by the old philosophy? In what school was it that the author of the Novum Organum learned to say, "We admonish all that they think of the true ends of science; and that they seek it not for gratification of the mind, nor for contention, nor to look down on others, nor for emolument, nor for fame, nor for power, nor for any such low ends, but for its worth and the uses of life; and that they perfect it and direct it in charity."* Where learned he that prayer in which, at the opening of his work, he commits it to God? "Thou therefore, Father, who gavest the visible light as the first fruits of creation, and, at the completion of thy works, didst inspire the countenance of man with intellectual light, guard and direct this work, which proceeding from thy

* "Postremo omnes in universum monitos volumus, ut scientiæ veros fines cogitent; nec eam aut animi causa petant, aut ad contentionem, aut ut alios despiciant, aut ad commodum, aut ad famam, aut ad potentiam, aut hujusmodi inferiora, sed ad meritum et usus vitæ; eamque in charitate perficiant et regant." Bacon's Works, i, p. 11.

bounty, seeks in return thy glory. When thou turnedst to behold the works of thy hands, thou sawest that all were very good, and restedst. But man, when he turned towards the works of his hands, [the achievements of his creative philosophy,] saw that all were vanity and vexation of spirit, and he had no rest. Wherefore if we labor in thy works, thou wilt make us partakers of thy vision and of thy sabbath. We pray that this mind may abide in us; and that by our hands, and the hands of others to whom thou shalt impart the same mind, thou wilt be pleased to endow with new gifts the family of man!"* How plain is it that this new and true science that is filling the world with its beneficence, is the influence of Christianity triumphing at last over a blind and blinding philosophy, and producing its legitimate effects upon the intellectual progress of mankind.

With one inference from all that has been said, I will bring the discourse to a conclusion. I trust I have led you to see what is the legitimate place of Christianity in seats of learning and of public education. The university should be, visibly and effectively, in form and in spirit, a religious institution. Christianity should be enthroned there, high above the chairs of human learning and philosophy. All the sciences should pay their homage to her beauty, her majesty, and her light from heaven; and they should do this not for her sake only, but also for their own.

* "Itaque tu Pater, qui lucem visibilem primitias creaturæ dedisti, et lumen intellectualem ad fastigium operum tuorum in faciem hominis inspirasti; opus hoc quod a tua bonitate profectum tuam gloriam repetit, tuere et rege. Tu, postquam conversus es ad spectandum opera quæ fecerunt manus tuæ, vidisti quod omnia essent bona valde; et requievisti. At homo conversus ad opera quæ fecerunt manus suæ, vidit quod omnia essent vanitas et vexatio spiritus; nec ullo modo requievit. Quare si in operibus tuis sudabimus, facies nos visionis tuæ, et sabbati tuæ participes. Supplices petimus, ut hæc mens nobis constet; utque novis eleemosynis per manus nostras, et aliorum quibus eandem mentem largieris, familiam humanam dotatam velis." Bacon's Works, i, p. 19.

Wherever science, whether as taught to pupils in the class room, or as extended into new discoveries by its professors and votaries, refuses to rest upon the verities of revelation, it is liable to either of two contrary tendencies in respect to God and nature; and it is sure to fall, sooner or later, into one or the other, according to the circumstances, employments, or idiosyncrasies of the minds that cultivate it. On the one hand, it becomes gross materialism and atheism. On the other side, it runs off into pantheistic views; and is sublimated at last into the transcendentalism which makes every thing subjective, and which regards God and the universe as a mere phantasmagoria produced in its own addled brain.

In like manner, the science which disconnects itself from Christianity, is liable to either of two opposite tendencies in relation to utility and the welfare of society. On the one hand it is in danger of shutting its eyes against all that is moral and spiritual in the universe, all that concerns man's highest and most substantial interests; and so it degenerates into a coarse, sensual, Epicurean utilitarianism. Or if it falls under the opposite influence, it withdraws from sympathy and friendly connection with mankind at large; it grows ashamed of ministering to the homely wants of human nature; it seeks its own elegant amusement and intellectual enjoyments; it discusses trifles with a languid and gentlemanly air; and it sinks into contempt in its proud seclusion.

These tendencies Christianity, enthroned in the university, and thus exerting its proper influence throughout the sphere of knowledge, will effectually counteract. Do you ask, How? I answer, Not by forbidding inquiry or examination. Christianity—true Christianity which is spirit and life—has nothing to do with such prohibitions. Its vital element is thought, inquiry, intellectual freedom. Its challenge to the world is, "Prove all things"—"believe not every spirit, but try the spirits whether they are of God." Do you ask, How then? I answer again, Not by undertaking to settle ques-

tions without evidence, putting the *ipse dixit* of the teacher, or the confused echo of tradition, or the commandment of the church, in the place of argument. The religion that makes faith essential to salvation, and at the same time bids us call no man master, resorts to no such expedients. No; it is in altogether another method that Christianity, enthroned in the university, directs the tendencies and guards the destinies of science. It brings into the sphere of knowledge its own *prime* facts, supported and substantiated to the mind by their own legitimate proofs. It holds up its own light, high over every region of human thought; and by a force as silent yet resistless as that which binds the rolling worlds to their appointed orbits, it compels all the sciences to know their places in the universal system, and to fulfill their duties of reverence to God and of charity to man.

I need not show from history, nor from the nature of the case, that a true Christianity must and will have its own schools, its institutions of universal learning, presided over by its own ministers duly inaugurated to the holy work of expounding and vindicating the oracles of God. Nor need I argue that a Christian people will prefer such institutions, above all others of whatever pretensions, for the training of their youth to the high offices of science, of the state, and of the commonwealth of Christ. Facts, too notorious to need a repetition here, have superseded the necessity of any argument to prove that in these United States, if in no other land beneath the sun, the institution of learning in which the Christian religion in its doctrine, in its discipline, and in all its influences, moral, intellectual, and spiritual, is most effectually enthroned, is the only institution that can long command, or that can widely command, the suffrages of the people.

By such considerations as these, would I illustrate the theory and the working of the constitution which our fathers gave to Yale College, and which it has maintained through

all its eras to this hour. This College has always been essentially a religious—yes, essentially an ecclesiastical institution. Christianity was enthroned here at the beginning, and has never been cast down from its eminence. These halls have never yet been—and, God helping us, they never shall be—ashamed of the Gospel of Christ. By all the prayers and hopes with which holy men have laid the foundations, or have toiled to rear the massy structure, this institution is consecrated to Christianity. Nor do we use the word in that vague sense in which Christianity has no form, no body, no spirit other than some volatile quintessence, and therefore no power. The Christianity enthroned here, is Christianity in a definite appreciable shape and system—the Christianity not of tradition, but of the Bible—the Christianity not of a hierarchy, but of freedom and of "light and truth"*—the Christianity not of forms and ceremonious pomp, but of the spirit penitent, believing, praying, and of love communing with God.

The transaction then, to which we are now proceeding, is not an empty ceremony, nor an unmeaning compliance with local precedents and prejudices. No! ye who sustain the responsibility of guardianship and legislation over this institution of our fathers—ye who in the various faculties of the University are entrusted with the high function of training youth for the service of God and their generation, "both in church and civil state"†—ye too, young men, brought hither

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*Lux et Veritas,—the motto of the College Seal.

† The petitioners for the charter of the College, who were "a large number of ministers and other principal characters in the colony," represented to the legislature in their petition, "that from a sincere regard to, and zeal for, *upholding the Protestant religion*, by a succession of learned and orthodox men, they had proposed that a Collegiate School should be erected in this Colony, wherein youth should be instructed in *all parts of learning*, to qualify them for public employments *in Church or civil State;* and that *they* had nominated ten ministers to be trustees, partners, or undertakers for the FOUNDING, endowing and ordering the said school." The preamble to the original charter, granted in October, 1701, rehearses this representation, and makes it the basis upon which the charter rests.

as learners, from all the regions of this wide union—ye all, as ye behold the transaction now to be performed, are witnesses of its significancy. It signifies to you—it signifies to all the concourse of the people here—that this is none other than a Christian University; and that he who is to preside over all these studies and teachings, may not enter into that high place till he has given to Christ and to the Church those pledges, and taken upon his soul those vows, which are involved in his being set apart, in the apostolic form, to the ministry of Christian truth, and the defense of the Gospel.

To you, my brother, faithful and beloved—yes, I will say it in your name to all here present—to you this ordination is no empty ceremony. That voice which in your youth you seemed to hear, and in obedience to which you made so thorough a preparation of yourself in all the branches of sacred learning, has now called more distinctly; and in answer to the call, you offer yourself to a work, from the grandeur and holiness of which you still shrink with a sense of insufficiency. Your ordination is not to be for nothing. As a minister of the word of God, you are to be charged with the constant oversight of all the religious interests which are involved in this institution. As a minister of Christ, the Redeemer, you are to be charged with the moral education and the spiritual welfare, as well as with the intellectual culture, of the young men who come to enjoy these privileges. Not only in your public preaching, but also in your teaching—and not only there, but in all your intercourse with your pupils or with your colleagues, with the church or with the world, you are to be the minister of Christ. Upon the minds of these young men, as they present themselves before you, class after class, through the long succession of years in which we hope that you will exercise your office, you are to stamp impressions for eternity.

Wonderfully—more wonderfully, doubtless, than you have ever thought—has God been training you, from your child-

hood, for that special service, as a minister of Christ, to which you are designated. If in the grammar school where I first met you three and thirty years ago, it had been told by some prophetic voice that one of the scholars would be President of Yale College, the master and the pupils would have thought of none other than that bright-eyed modest boy whose image is in my mind's eye now. And if in that hour when we and our college classmates went forth together from this house as graduates, it had been announced that one of that class of 1820 would be President, all eyes would have turned to the one—*facile princeps*—whose voice had just spoken our farewell to each other, and to our *Alma Mater*. From your earliest years, you had every advantage for the acquisition of that universal knowledge after which your nature thirsted, and for the culture of those fine powers with which the predestinating God had endowed you. And in later years, when others were compelled to grapple with the rude labors of life, your lot has been so ordered that all the while, by unceasing and most various study, by experience in the instruction and government of the College, by foreign travel, by personal inspection of the great seats of learning in the old world, by opportunities of intercourse with learned men of various languages and nations, you have been unconsciously accomplishing yourself for this calling. Nay, those inward conflicts—that torture of a depressed and struggling mind—that hidden anguish—which compelled you to give up your early aspirations toward the ministry of Redemption—have had their value through the grace of him who leads us by paths which we know not. For now, at last, when your academic duties, in their steady round, so long pursued, together with the cares, affections and joys—aye, and the sacred sorrows—of your home, have slowly formed your mind to healthier and more natural habits of religious feeling, and have made you better acquainted with yourself and more conscious of your trust in Christ, you come at

God's call; and with that deep experience which has cost you so dear, you take upon yourself the care of souls—souls to be trained for the highest services on earth, and for yet higher ministries in heaven.

And yet you feel, I know—and I will not deny that we who have placed you here, feel, too—that there are particulars in which your preparation for the work might have seemed more perfect. But perhaps that which you have not, could not have been gained without involving some positive disqualification. Had your boyhood known the harsh discipline of poverty, forcing the stronger and sterner elements of character into a premature development—had you, by the voice of inexorable duty, been called away from academic leisure, and placed, while yet a stripling, in some high post of militant service for the church—had you been found, as in such a case you would surely have been found, doing your part, and quitting yourself like a man, in the moral conflicts upon which our age has fallen—had you thus taught the infidel, the drunkard, the profane to hate you, and to mingle your name with their ribaldries—had ultraists and radicals of one sort and another, dreading your influence, spit out their venom against you—had the apostles of godless and destructive dogmas that would demoralize society and undermine the state, honored you with their maledictions—had the guardians of lifeless traditions in theology, the money-changers in the temple courts, and the setters up of images and hollow impositions in the church, learned to fear you as the scourge of God—then, though doubtless you would have had some qualifications which as yet you have not, you would have gained those qualifications at the expense of something of that accurate and thorough scholarship; and not only so, but you might have been, perhaps, in some respects, too much of a man for us; we might have feared, and wisely feared, to put you in this place; we might even have thought, and you might have thought with us, that

your influence had grown too high to be transplanted, and that you had shaped for yourself a sphere of light and power from which you could not well be spared.

You have already been admonished by the feeble but empoisoned shafts which sectarian jealousy has pointed at you, that it is one thing to be an inoffensive professor of Greek, and quite another thing to be, even in prospect, a Puritan minister of the Gospel. Yes, brother, it is so. You cannot be faithful as a minister of Christ in that high post where we are placing you, without being a mark at which the enemies of the great moral and religious interests for which this College has its being, will hurl their missiles. No! such an exemption from the ordinary lot of conspicuous fidelity to Christ and truth, cannot be accorded to more than one man in a century. Your ministry for Christ, instead of being like that of your immediate predecessor, whose venerable presence, still in the flesh, adds so peculiar a dignity to this occasion,—may be expected (such is the crisis to which we are coming) to resemble more the ministry of *his* predecessor, your own illustrious kinsman, and of every other one in that bright series of the dead, whose unseen presence we seem to feel mingling with these glad solemnities. Yes, Woolsey! be a man—a man of God—in that post of duty; and you will not be long in learning what it is to "endure hardness as a good soldier of Christ." You shall partake of the same experience, of which others, once your youth's compeers, have already partaken. You too shall know how hard it is, to have men fear you and hate you because you stand the sworn servant and champion of obnoxious truth. You too shall groan in your night watches, with something of a prophet's agony when he feels the burthen of God's word upon his soul, "Woe is me, my mother, that thou hast born me a man of strifes!" And yet in all that "hardness" you shall have joys which, in services less arduous, you have not tasted. There is a high exulting joy, in being thus identified

with those immortal and emancipating truths in which lies all the promise of the soul's salvation and of the world's deliverance from the curse. There is a joy, like that of warrior angels, in contending earnestly for the faith,—a joy, all sympathy with heaven, in ministering for Christ to instruct and guide and protect them that shall be heirs of salvation, knowing the while that the eternal strength of truth and of God surrounds us. This pays for the smart of wounds in "the good fight," and turns the defacing scar into a glorious record. "In the world," saith the Savior—and it is a word for all his true apostles to the end of time—"in the world ye shall have tribulation, but be of good cheer, I have overcome the world." We thank thee, Savior, for that cheering word. Thine, O Lord, is the victory; and thou wilt make us conquerors in thy conquests. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."

CHARGE

AT THE

ORDINATION.

BY

REV. NOAH PORTER, D. D.,

Pastor of the First Church in Farmington.

CHARGE.

As ministers of Christ, we are divinely admonished to assume no authority over each other. "One is our Master, even Christ, and all we are brethren." Yet custom and fitness suggest the giving of a charge as one part of the form of induction into office. The charge, however, which Christ's ministers give to the brother whom they recognize and set apart as called of Christ to partake with them in their ministry, is only the recognition of that charge which he who is the "Head of all principality and power," and who has appointed the ministry itself, gives to those whom he calls to serve him in the work of the Gospel.

As you then, my beloved brother, receive the office to which you have now been consecrated by the ministers of Christ assembled in council for this purpose, not from them, but from Christ, who has called you; so also the suggestions which it is devolved on me to address to you in their behalf, will be authoritative to you only by virtue of their accordance with his instructions. We who give you this charge are only his servants, acting under the same responsibilities with you. Your peculiar relations may differ from ours; but our ministry is the same with yours. As the ancient prophets received their charge from God to go and teach and warn men in his name; as the Apostles went forth preaching the Gospel, charged by Him of whom the Eternal Father had said, "This is my beloved Son, hear ye him;" and as Timothy received it in charge from Paul as an

inspired Apostle "to preach the word;" so you, called by the grace of God to the same office with them, will consider yourself as having received your charge from the same authority, and will often recur to it in the instructions which our Lord gave to his more immediate disciples when he addressed them as his witnesses to mankind, and in their corresponding instructions to their associates and successors; —and while it is only to a very small part of these that the present occasion will permit me particularly to refer you, you will consider yourself charged no less with those of which I make no express mention, than with those which I may distinctly present to you.

It has been already said that it is with particular reference to the office to which you are called in this College, that you are ordained a minister of Christ; and it is in prospect of your induction into that office and your discharge of its high functions that the present solemnities have their peculiar interest, and as we believe a special pertinency and impressiveness.

It is not to be forgotten that this institution was founded by the churches of Connecticut, and preëminently for the service of the churches, and with the primary design of its furnishing them with a succession of thoroughly educated Christian ministers; and that it was therefore put under the instruction and direction of Christian ministers, as its President and Fellows. And although in the assumed relations of the College to the civil state, and its wider bearing upon the interests of our country and the world, this design has not the same proportionate share in the economy of the College, it has yet never lost any measure of its importance; nor is it less dear to the churches; and were it now to be abandoned, or to be merged in objects merely secular, the institution would lose its peculiar hold upon their affections, and, at no distant period find itself no longer the *alma mater* of their sons. It will then belong to you, brother, as a Christian minister, presiding over this venerable seat of learning,

to be true to the design of its founders,—to preserve its purity as "a school of the prophets" in connection with its varied learning and comprehensive scope as a University.

Nor do we deem it less important for the other ends of a liberal education, than for the Christian ministry, that this institution be under a decidedly Christian influence. The relation of our great literary institutions to all the important interests of our country and the world cannot be unknown to any one who is at all acquainted with them, though it is duly appreciated by few and can be fully comprehended by none. Forming as they do the educated mind, they also form, through the mind which they educate, the mass of the common mind; and so their influence, like the air of heaven, is all pervading and carries life or death with the healthful or noxious principles that impregnate it. But it is the Gospel alone that can make or preserve these fountains pure. The Gospel is the wisdom of God in its adaptation to the social and intellectual renovation and improvement of man, as well as his spiritual emancipation and perfection; and to his civil relations and all his useful enterprises, as well as his eternal salvation. With these views we consider ourselves bound, as guardians of this institution, to secure, as far as we are able, to all who may resort to it, a Christian education; to provide that Christian principles and a Christian spirit may imbue its instructions and discipline, and by that means to diffuse the healing power of the Gospel into all the relations and departments of society as far as the influence of the institution may reach. We therefore charge you, our beloved President, in whose agreement with our views in this respect, and in whose wisdom and integrity to carry out the design we entirely confide, to be faithful to this trust. Depending on the coöperation of your respected associates, the most of them long tried, we charge you to preserve this institution of learning, in the character of its instructions, in the direction of its studies,

in the administration of its discipline, in its religious faith and worship, in its entire influence, a Christian institution. This obligation would be incumbent on its President were he only a Christian layman. But we give it in charge to you distinctly and especially as being ordained, with reference to this high trust, a Christian minister. And if, in this view you feel the responsibilities of the office to be surpassingly great, so also will be the honor and the everlasting blessedness of a faithful discharge of it. For my own part, I can hardly conceive of a station more to be desired, by man or angel, with grace sufficient for it, than that of presiding over some hundreds of gifted minds, in a course of liberal and Christian education, to go forth year by year into all quarters of the world, and to exert upon its millions, destined to immortality, the power which such an education imparts. Here, brother, you will find scope for all the endowments that God has given you, and, leaning on his grace, will rejoice in your increased advantages for holding up to the world, the instructive contrast which reformed Christianity is presenting between a truly liberal education and one fettered by superstition or perverted by Infidelity :— between the education which gives to learning all its rights —full freedom and independence to minister light and aid to our spiritual nature, and that education which holds learning in subjection to the purposes of an ambitious priesthood, or that which robs it of its noblest bearings and mightiest incentives under the influence of an unbelieving rationalism. Such an employment with such an object, surely is not incompatible with the sacred calling to which you are now ordained. If tent making did not interfere with the sacred work of the great Apostle to the Gentiles, "working with his hands," surely the work of educating the youth of our country, if it be rightly performed, will not at all interfere with your sacred calling as a minister of the Lord Jesus Christ. "Thou therefore—be strong in the grace that is in Christ Jesus."

As the head of the College, you will be a spiritual guide to the students. Though not formally the pastor of the Church, you will yet, from the nature of your office, share with the pastor in his responsibilities. From their instructors generally, and from you as the head of the College especially, they will borrow their religious character much in the proportion of your hold upon their confidence and affection. With what peculiar impressiveness, will they be led by your ministrations to the throne of divine mercy and receive from your hands the emblems of the great sacrifice for sin! Who that witnessed similar ministrations by Dwight, or by your immediate predecessor, does not recall them with grateful recollections of their sacredness and utility? Who is ignorant of the peculiar facilities which your predecessors have had as Christian ministers, for impressing the Gospel upon the minds of the students? What friend of religion can consent that in your administration, these facilities shall be lost? How naturally will the students listen to the Gospel from your lips, as from a common father, on whatever occasions you may address it to them! In the hours of thoughtfulness and inquiry, how naturally will they seek the spiritual guidance of those whom they are accustomed to meet and to venerate as their guides in the paths of science! And must it not be an interesting office to afford them that guidance, removed as they are from paternal care, in the spring time of life, and as the years pass along that are blessed above all others with the influences of divine grace? Oh yes—their guardians and teachers—more especially those of them who have been set apart to the Christian ministry—have a responsibility in this matter which eternity alone will fully reveal. That you, as the head of the institution, may the more distinctly recognize that responsibility, and that your responsibility may be more distinctly recognized by others, and especially by those committed to your paternal care, you have now been ordained to this office; and we do accordingly charge you to fulfil it with all tender-

ness and faithfulness. "Feed my lambs:" "Feed my sheep:" is the charge of the Great Shepherd, when he asks the proof of your love.

This College, founded by immediate descendants of our Puritan fathers, cherishes their faith, and their mode of worship and of Church Government and discipline. Yet does it not less cherish the spirit of catholicism, as opposed alike to spiritual intolerance and sectarian favoritism. It would hold sacred the universal right of private judgment; it would welcome to its privileges, all, with no distinction of faith; and would allow them the free enjoyment of the modes of worship and of Church Government which they judge most agreeable to the word of God. The known liberality of the College, in these respects, we have no occasion to urge you, in the discharge of your appropriate functions, as a minister of the Gospel, to maintain. Nor, on the other hand, will you give countenance to that mis-named liberality, which makes nothing of Christianity, more than what belongs to the religion of nature. Especially, in preaching to the students, (for you will not fail to consider yourself bound, as you may be able and occasion shall be offered, to preach to the students,) you will preach the true Gospel of the grace of God; will preach it fully and plainly; will preach it in the adaptation of its glorious truths and high demands to the character and circumstances of your charge;—thoughtfully but not abstrusely;—with great dignity and yet with great simplicity; not to man in general, nor to the busy world, nor yet to the world of philosophers, statesmen or divines; but to the world of students,—the most peculiar, in some respects, of all worlds—intellectual and yet impulsive—emancipated, in great measure, from the restraints of the family, and not yet owning the restraints of society—encompassed with multiplied dangers, and moving forward to the stage of active life with some of the highest hopes that belong to man.

Yet as a minister of the Gospel, you will not lose sight of the extensive object of your commission. While the principal scene of your labors must of course be here, you will feel that you sustain a new and important relation to the religious world; and that you have been set apart, by these solemnities, to such public duties indicated by that relation, and you may be able, amidst your many official cares and labors, to perform. Especially will you consider yourself as sustaining a new and important relation to those churches of this state and of sister states, with their pastors, to which this beloved seat of learning has so long been a bond of union, and a fountain of light and life; and you will be drawn into an intercourse and sympathy with them, which, as it will be to them most welcome, to you, we trust, will be encouraging and enlivening. In view of all these things, you will perceive that we do not make you a minister, that you may be the President of the College, but that as President of the College, you may do the work which belongs to a minister of Christ.

I know, brother, the oppressive sense of responsibility which these suggestions may tend to produce; but I also know who hath said, "As thy days so shall thy strength be;" and I doubt not that in the experience of his promised strength, renewed day by day, you will find your new sphere as full of happy and healthful excitement, as it will be of responsibility and care.

And now I have only to add the words of Paul to his son Timothy:—"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Take heed unto thyself and unto the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee."

ADDRESS

AT GIVING THE

RIGHT HAND OF FELLOWSHIP.

BY

REV. THEOPHILUS SMITH,

Pastor of the Church in New Canaan.

ADDRESS.

My dear Brother:

You have been already fully ordained to the work of the Gospel ministry. That ordination, of itself, makes you one of our number, and entitles you to all the rights and privileges of a minister in our connection. But it is our custom, and it accords well with Apostolic usage, publicly to greet those whom we introduce into the sacred office, and bid them welcome to our society. This pleasing duty has been assigned to me. In behalf, therefore, of this ecclesiastical council, and of all the ministers of this State, in our connection, I give you the right hand of our fellowship. Receive it, dear brother, as a token of our strong confidence in your piety, your soundness in the faith, your ability and aptness to teach, and your fidelity in respect to the great spiritual trust now committed to your charge. We cordially welcome you to the work of watching for the souls of men, and preaching to them the unsearchable riches of Christ.

Receive, also, this right hand as a pledge that we will be faithful to you. We will give you our best counsel and assistance. We will be faithful to your good name. We will interpret your words and actions, in the spirit of Christian charity. We will hope well respecting your success. And, remembering the important relation which you are to sustain to our youth, our churches, and our common country, we will *pray for you*, that God may preserve your life and health,

that he may illuminate your understanding, that he may strengthen you with might, by his Spirit, in the inner man, that he may help you to open your mouth boldly and speak as you ought to speak; and finally, that he may accept your ministry, and crown it with success in the salvation of the young men committed to your charge.

THE

INAUGURATING ADDRESS.

BY

Rev. JEREMIAH DAY, D. D., LL. D.,

Senior Fellow and late President.

ADDRESS.

TO THE PRESIDENT ELECT.

Rev. and Dear Sir,—As you have been duly elected President of Yale College, and have signified your acceptance of the appointment; the Board of Trust have authorized me to perform, at this time, the ceremony of your induction into office. In their name, therefore, I put into your hands, and commit to your charge, the charter, the laws, and the seal of the College, and I declare you to be invested with authority to preside over, to instruct, and to govern the College; and confer on you the powers, the responsibilities, and the privileges which, by the charter, and the laws of the institution, belong to the Presidency.

Permit me to congratulate you, Sir, not that you are introduced to a situation of literary ease, for you will find an ample field for the employment of your intellectual powers, and stores of learning, and physical ability;—not that you have received an appointment of dignity and distinction, for the honor of the place belongs not to the mere possession of it, but to a faithful and successful performance of its duties;—not that the act of the Trustees invests you with *qualifications* not previously possessed: But I congratulate you, that you have now an opportunity of bringing all your powers, and treasures of literature, to bear upon the single purpose of *doing good;* of enlarging and influencing the minds of hundreds of youth, gathered from all parts of our widely extended country, to be expanded and moulded, under your

superintendence and guidance. I congratulate you, that you have the advantage of long experience, in the government and instruction of the College: that in encountering obstacles which will undoubtedly be thrown across your path, you may rely on the firm support of a wise and unwavering Board of Trust, and the efficient coöperation of an harmonious band of Instructors. I especially congratulate you, that you will be engaged in a cause in which, with humble dependence on aid from above, you may expect the sustaining power of Him who is every where present, and the rewards which he alone can bestow.

TO THE AUDIENCE.

I have now to ask the indulgence of the audience, while I make a plain statement of the appropriate duties of the President of a college. He is to have a general supervision of all the interests and literary pursuits of the institution; and to take such part in its instruction and government, as is not allotted to the other officers associated with him. To do this successfully, he must have a distinct apprehension of the nature and object of an American college; of such a college as this is intended to be.

What then *is* a college? It is not, or ought not to be, a mere academy or high-school, with the trifling appendage of a legal authority to confer degrees. It is a wide departure from the appropriate design of a college, to make its course of instruction practically the same as that of a thousand schools of learning in our land: to undertake to compete with them in teaching, with rail-road expedition, a little of every thing.

On the other hand, a college is not, in the proper sense, a university. Each of the universities of Oxford and Cambridge in England is a collection of numerous colleges. In Germany, a university consists of instructors and students in the three professions of theology, medicine, and law, togeth-

er with a fourth class, prosecuting advanced studies in the higher departments of science and literature. The branches taught in our colleges are requisite for *admission* to the German universities. The institution which, in that country, most nearly corresponds to an American college is the gymnasium, in which are taught the *elements* of literature and science, preparatory to the higher studies of the university. We have, in New Haven, the professional institutions of Medicine, Law, and Theology. If to these were added, under the same Board of Trust, a philosophy class, consisting of students far advanced in the higher departments of learning; we should then have, even without the College, the form of a German University. But in this country, we are too ready to be satisfied with the name, without even the form, certainly without the substance of a university. Some which are chartered with this high sounding title, are inferior, in point of literary attainment, even to the gymnasia or grammar schools of Europe. Was there ever a people more under the influence of unmeaning sounds? The Chancellor of one of our chartered universities, who, so far as appears, is its only instructor, states that as the institution has no public buildings, he has taught the students in an apartment in his own dwelling house.

The arrangements in some of the seminaries of learning in this country have been most absurdly copied from institutions in Europe, to which ours have scarcely any resemblance, except in name. But whether we have, or have not, in New Haven, a claim to the title of a university, the labors and responsibilities of the President are almost wholly confined to the College proper. This is his appropriate sphere of action, though as a member of the Board of Trustees, he may have a nominal relation to the professional departments.

What then is the specific object at which the President of a college, not the Chancellor of a university, should aim, in the discharge of the duties of his office. It is not to *begin*

the education of the students. That has previously been done, in the preparatory schools. I should rejoice to be able to say, that the preparation for admission into College is commonly made as it ought to be. But here is the radical defect, in the course of a liberal education in this country. It is idle to think of elevating the character of our colleges, as long as the students are admitted into them, with hurried and superficial preparation. The fault is not to be charged to the instructors of the preparatory schools. They would do their duty well, if not prevented by the preposterous demands of *parents*, who are ready to forfeit the privilege of a thorough education for their children, for the sake of gaining a few months of time. In this country, speed is every thing; superior excellence, a secondary consideration.

It is not, however, the proper design of a collegiate course, to *finish* a liberal education. It is impossible to teach every thing in four years. It should be the aim of a college to lay a solid *foundation*, upon which an elevated superstructure can be afterwards reared; not such a foundation as can be laid by every school in the country: not the basis of such an education as every individual throughout the community can obtain; but a foundation deep and broad, capable of sustaining the highest standard of literary eminence which can any where be found.

A collegiate course is not intended to embrace, but designedly excludes those particular branches which belong respectively to the different professions, occupations, and practical arts. It comprises those only which ought to be well understood by *every* man of liberal education. It should be the aim of the instructors to send forth their pupils well furnished with the *elements* of literature and science.

But to store their minds richly with the materials of knowledge, is not the only, nor even the principal object of the undergraduate course. Intellectual *discipline* is a higher attainment than acquiring learning by instruction. The stu-

dies and literary exercises of a college should be adapted to call into full play the inventive powers of the students; to task their capacity of controlling and invigorating their own habits of thought; to develop and regulate the imagination, to strengthen the reasoning faculties, to form the judgment to the exercise of nice and correct discrimination.

A still more imperative demand of a public course of instruction, is the bringing of the whole, as far as practicable, under the guidance of *moral* and *religious* principle; rendering the students familiar with inspired truth; giving vigor to the regulating influence of conscience; cultivating benevolent and spiritual affections; presenting the motives which are drawn from divine and eternal realities; training the soul for heaven, and the blissful rewards of immortality.

Moral and religious principles are not cultivated, as many suppose, at the expense of intellectual improvement. Though there are instances of students of good talents, who have a perverse ambition to show the possibility of uniting superior scholarship with habits of dissipation; and on the other hand, some who are pious are too remiss in their efforts to extend the influence of their piety, by rapid advances in knowledge; yet these are exceptions to the general rule. Long observation has shown, that the poorest scholars are commonly found among the idle and vicious; and that close application to study is one of the most effectual guards against the temptations to which students are exposed.

The *geographical* position of a college is not to be disregarded by those to whom its interests are intrusted. The President and his associates have occasion to look well to their latitude and longitude, to enable them to adapt their measures to the region from which their pupils are to be drawn, and the field of action upon which their graduates are to enter. Yale College is not a German University or Gymnasium, filled with young men who must either be successful in their studies or starve; accustomed to be gov-

erned, not by the influence of their instructors, but by civil authority, enforced by military sanctions; looking for future promotion, not from the patronage of fellow citizens of a free republic, but from the favor of an absolute monarch.

It is, and ought to be, very different from a college in a large commercial *city*, where most of the students remain in the families of their parents, and under their immediate inspection; and where the plan of education is accommodated to the peculiar tastes, and pursuits, and interests of a mercantile population. It is not situated in the *interior* of New-England, where the students in the colleges belong mostly to the neighboring agricultural region; and where, from the similarity of their condition in early life, a good degree of uniformity in their character may be expected. But it is on the coast, in a place of easy access from all parts of the United States; bringing together young men of great diversity of character, early education, and habits of life. It has its location in the rural city of New Haven; a place distinguished for its quiet, and good order, and moral and religious character; but still containing numerous haunts of dissipation, ready to allure to perdition the youth who dares to enter their fatal inclosures.

A subject which requires much of the attention and solicitude of a President of this College, is that of providing and applying the *pecuniary means* which are necessary for sustaining the institution. We are not in the vicinity of an opulent city, abounding in men of ample fortunes and liberal views, who may be relied upon to contribute bountifully all that is wanted, not only for the necessary support of a college, but for its splendid endowment. What we can expect to receive from the generosity of individuals, must be in moderate sums, and on the condition that it be expended with very strict economy. If we can be supplied with the essentials of a literary establishment, we must be willing to dispense with some of its elegancies and luxuries. Unceas-

ing vigilance over the financial department is necessary, to prevent the annual expenditure from overbalancing the income. It is extremely hazardous to rely upon charitable contributions, for the payment of old debts.

The main dependence of the College for its pecuniary support, must be the term bills of the students. It would be unwise to throw upon them the *whole* expense of their education. The public have provided for them buildings, philosophical and chemical apparatus, a library, and a cabinet of minerals. But the expense of *instruction* is to be defrayed principally from the charges for tuition. If these are not kept at a moderate rate, the privileges of the College will be mainly confined to the rich. Young men in moderate circumstances will resort to cheaper colleges for their education. But in literary institutions, the rich and the poor should meet together. While the one class aid in defraying the expenses of a college, the other render it more important service, by elevating its moral and religious character. The best materials for a seminary of learning, are the youth who are dependent on their education for professional success, and elevation in society. The point in which a college situated as ours is, is in most danger of failing, is in the preservation of good order, sobriety, industry, and economy. Success in maintaining these must depend very much upon the character of those who are admitted here. As the government is one of *influence*, not of restraint and terror, it is essential to its preservation, that there be a majority of the students on the side of good order, and assiduous application. It is the wise policy of our Northern colleges, to give special encouragement to those who are in moderate or indigent circumstances. These, by their salutary influence, induce others to resort to the same institutions. We have a line of colleges in the interior of New England, mainly supplied with students of this character. It is a point of great moment to the interests of Yale, to adhere to a course of meas-

ures which will secure a fair proportion of this class. The sons of the opulent too frequently bring discredit on the College, by setting examples of extravagant expenditure and dissipation. To this general remark, however, there are many honorable exceptions.

There are two very diverse methods of filling a college with students. One is adapted to *immediate* effect. The other has a *permanent* operation. The former accomplishes its purpose, by making it easy for the student to gain access to the college, and even to any stage of advanced standing; by not making the examinations of the classes so strict as to rule out any who have once gained admittance; by rarely cutting off any for disorderly conduct; by making its course of instruction popular and dazzling, rather than solid and useful; by conferring degrees on all who can be kept in the institution, till the appointed time of receiving these testimonials of literary merit. This system of measures has its intended effect for a time. Who would not enter a college in which the terms of admission and continuance and graduation are so accommodating?

But there is another side to the account. The graduate who has been hurried into and over his collegiate course, when he enters a professional seminary, or goes abroad among men of solid attainments, has occasion to measure himself with those who have been more substantially taught, and discovers that there is a difference between a partial and a thorough education; that as he has conferred no great honor on his diploma, it has conferred little on him; that distinguished scholarship is not the result of hasty and superficial study. Parents also who have sons to be educated begin to inquire, whether there is not a *difference* between one seminary of learning and another; whether all diplomas are of equal credit, in public estimation; whether labor-saving colleges, like many patented machines, do not turn out an article of secondary value; whether that which costs little, of either money or study, is not cheap, in more senses than one.

The youth who aspires to any thing above mediocrity will *pass by* the college in which he can obtain little more than the name of an education; and will go on, till he finds one which actually teaches what it professes to teach. Novel projects of hasty and partial courses of instruction, in our literary institutions, are received with special favor, when first proposed. The colleges or academies which adopt them increase in numbers, for a short time; and as rapidly decline, when the merits of the new measures are tested by their results.

The way, then, for a college to secure an adequate and *permanent* supply of students, is to place its reliance for numbers wholly on its literary, and moral, and religious *character;* not to receive any who have not the requisite qualifications for admission; not to retain an unworthy member, for the sake of swelling the number on the catalogue; not to confer degrees on any who are undeserving of this testimony of merit. The way to render a diploma an object of ambition, is to make it a voucher for real scholarship. It is hazardous for a college to act upon the plan of acquiring numbers first, and character afterwards. If its character is well established, the numbers will come. It is neither probable nor desirable, that a college without character should be permanently supplied with students.

There is one expedient for gaining favor and patronage for a college, which may be considered a measure of very questionable policy;—that of being liberal in the distribution of *doctorates.* Where one individual is gratified, by receiving this mark of distinction, ten others may be disappointed that they themselves are overlooked. Besides, these academic honors are so plentifully bestowed, by our hundred colleges, that the commodity is very much cheapened in the market.

Among the various interests which come under the superintendence of the President of a college, that which will

probably give him the least anxiety is the *instruction.* If none but able, judicious, and faithful men are appointed to office in the institution; if there is a systematic division and allotment of the subjects to be taught, so as to preclude the interference of one with another; and if these are so distributed, that each instructor may know distinctly the part which he has to perform, and will feel the responsibility which belongs to it; there is little danger that the instruction will not be carried on with ability, and ardor, and success. Under these conditions, the motives presented are sufficient to secure intense and assiduous application of the powers and literary resources of those to whom the several departments are assigned.

The most difficult problem by far, in the management of a college, is its *discipline.* Were there no necessity for this, the business of the instructors might justly be ranked among the most eligible of all employments. But the discipline which they are called to maintain requires so much skill, and such incessant and self-denying vigilance, that in some institutions of learning, particularly in Europe, it seems to be nearly abandoned as impracticable. It would be far better to abolish our colleges at once, than to attempt to carry forward intellectual education, at a sacrifice of the moral character of the students. If at the age when they are commonly admitted, they are left to corrupt each other, and to plunge into dissipation and vice; they will be prepared, when they go forth into the world, to spread a moral pestilence, wherever their literary superiority will give them a commanding influence. There was good reason for the deep solicitude of that most distinguished instructor and guardian of youth, President Dwight, on this subject. When, in his last hours, he was inquired of, whether he had any directions to give respecting the College, he merely expressed his desire that its discipline might be preserved. Parents will not send their sons, at this critical age, to an institution

in which no effectual provision is made for their moral and religious interests.

All will agree that order and morality must be maintained in a college. But it is not so easy to determine *how* this is to be effected. It is not by relying solely or mainly upon the law of the land, as is the case in the German universities, where, according to the report of travelers, even the theological students are in the practice of fighting duels on the Sabbath. The statutes of a state or a city might as well be relied on, for the regulation of a family of children, as for the discipline of a college.

The early age of our students, which renders college government necessary, determines what should be the *nature* of that government. The imminent dangers to which they are exposed are to be ascribed, in a great measure, to the fact, that at this most critical period of life, they are withdrawn from the immediate superintendence and influence of their parents. The government in a college, which becomes a substitute for government in the family, should resemble it, as much as possible, in its peculiar character. What then is the nature of the discipline, in a well regulated family? It is not mainly a government of restraint and terror, but of mild and persuasive influence. It maintains its authority, not by commands and threatenings, but by that winning and all-pervading kindness which touches, more powerfully than law and penalty, the springs of voluntary action. That respect and affection for teachers which are essential to the best administration of college government are mostly secured by daily intercourse with the students, in the way of giving them instruction. For this reason, it is a practical principle in Yale College, that no one is to have any share in the government who is not also an instructor.

Although moral and persuasive influence should be the chief agency, in the police of a college; yet this is not to be relied on, as superseding *entirely* the necessity of punish-

ment. In seminaries of learning, as well as in political communities, there are refractory spirits, which nothing but the penalties of law will restrain. In a state, a family, or a college, that must be a defective government if it deserves the name of government, which admits of *no* punishment. On the other hand, where punishments are frequent, there must be a great deficiency of that moral influence upon which the prevention of crimes principally depends. It has been said, by an eminent philosopher and statesman, with a near approximation to the truth, that the great art of government consists in *not governing too much.* It would be more correct to say, that it consists in governing *just enough;* neither too much, nor too little: and still more exactly true, that it consists in conducting the government in *such a way*, that it shall be as *little felt* as possible, except in its successful results. This by no means implies, that a government thus administered requires less mental labor, than any other, less constant vigilance, less application of wisely concerted measures. On the contrary, it calls for all the resources of wisdom and benevolent effort, so to adapt the means to the end, as to secure the desired results, with the least possible interference with the interests and feelings of the governed. It requires incessant supervision, but not incessant action. It imitates the example of a distinguished member of our revolutionary Congress, who was a silent observer in his seat, as long as he saw that the proceedings were taking a right direction. His voice was heard only when he observed that something was going wrong. A faithful and discreet officer of the college has his eye upon the minutest deviations from correct deportment. But he may suffer them to pass without censure, if he sees no danger that they will grow into evils of formidable magnitude. He distinguishes between the harmless light of the glowworm, and the spark which is falling on a magazine of powder.

The best college government is that which occasions the least observation, except by its success. Public punishment

may be sometimes necessary. But the benign influence which is continually moulding the character, and regulating the deportment of students, is like the silent dew, which manifests itself only by the charm which it spreads over the verdure of the morning. All *display* of authority, all discipline proceeding from the love of power, is to be scrupulously avoided.

It is not sufficient that this College be maintained in its present position. It must not only be preserved from declension, but must be continually advancing. This is no time for giving it the monotonous stability of a monkish institution. The world around us is in motion: While other colleges are pushing forward, with ardor and energy, in the career of improvement, Yale must not be stationary. Sciences, and departments of literature, unknown to a former age, are claiming a rank among long established courses of study. There is an unprecedented demand for the application of scientific principles to the practical arts of life. The rapidity with which mechanical operations are performed, and the social and commercial intercourse of the world are effected by steam, seems to call for some corresponding power wheel, in our plans of education.

But improvements in the course of study in a college are among the most difficult and perplexing subjects presented to the consideration of its guardians and officers. Of the endless variety of projects proposed, probably not one in ten will be adopted, without essential modifications, by an experienced and judicious board of instructors. A man of sound judgment who looks attentively at the subject, in its various relations, will soon come to the conclusion, that by no combination of modes of instruction, can every thing be taught in four years; that innovation is not of course improvement; that every change is not a *forward* movement; that many proposed methods of teaching are adapted to academies, rather than colleges; that others belong to the professional departments, or to the period in which the student is to

finish his own education, after having laid a solid foundation in the college; that some new and valuable branches of study cannot be introduced, without crowding out others of far greater value; and that many of the changes which we so frequently hear proposed are better fitted for other states of society, other national characteristics, other forms of government, than for ours. Stability as well as progress, is wanted in colleges. When changes are, from time to time, made, we must beware of losing what we have already gained; of substituting untried measures, for those which, for many centuries, have had the united voice of the literary world in their favor. If useful and ornamental branches are *annexed* to the regular collegiate course, let it be done in such a way, as not to impair its solidity and beauty. While the tree is, from year to year, spreading wider and wider its towering branches, great care must be taken, that the *trunk* be preserved sound and healthy. It is preposterous to think of advancing the higher orders of studies, while such as constitute the necessary preparation for these have not been thoroughly mastered. The battlements and decorations of the tower are not to be put on, before the foundation is laid.

It would require much more time than can now be allowed me, to specify the numerous improvements which have been proposed for our literary institutions. I will mention only one, as a specimen. It has been recommended that the instructors in our colleges should obtain their support, not from stated *salaries*, but from *fees*, to be paid by the students who choose to attend on their instructions. It is urged that, in no other way, will the necessary stimulants be presented to professional industry. This is one of Adam Smith's applications of his principles of political economy to seminaries of learning. It supposes that in literature, as well as in trade, the supply is proportioned to the pecuniary demand.

Is it then true, that those are the ablest and best instructors who are most under the influence of mercenary motives? —that the love of gain is the most powerful stimulus to

activity in the discharge of official duties?—that it secures most effectually the fidelity of Professors and Tutors?—that without this, neither moral and religious principle, nor the obligations of office, nor enthusiastic pursuit of knowledge, and love of communicating it, will be found sufficient to call forth the highest efforts of lecturers and teachers?

Consider how greatly the course of studies in a college will be modified, by leaving it to the option of the students to decide, to what branches of learning they shall apply themselves; on whose instructions they shall attend. According to the present arrangements in most of our colleges, the subjects taught are determined by those who have not only learned their value, by studying them themselves, but have had opportunity of witnessing their practical applications to the business of life. They are well qualified to judge of the comparative importance of different branches of study. But according to the innovation proposed, the student is to make his selection of subjects, *before* he knows their nature, from his own investigations. Those which are really the most important, those which constitute the most essential portion of a thorough education, are not those which will most probably attract his attention, and engage his preference. He will be inclined to select the easy, the entertaining, the showy; rather than the solid and practically important.

The character of the *instructions* will also be determined by the fancies and tastes of the pupils. If the primary object of the teacher is to enlarge his income, by increasing the number of his hearers, he will, like an itinerant lecturer, aim to make his communications popular rather than solid and useful. He will bring forward novel and brilliant theories, rather than weighty and well established truths. It will be his object to dazzle by the splendor of his diction and imagery, rather than instruct by a clear and convincing array of facts and arguments; to captivate the imagination, rather than enrich and invigorate the understanding.

All *discipline* in our colleges must be at an end, when the pecuniary support of the instructors is made immediately dependent on the option of the students. If *any* government remains, it will be a government exercised by the pupils over their teachers. The proper police of a college requires united and harmonious action of all the members of the Faculty. But what can more effectually kindle jealousy and discord among them, than to render them rival candidates for the pecuniary patronage of the students?

On this point, as well as on many others, we may see the importance of the distinction between the college proper, and the professional departments of a university. When young men have arrived at the age at which they commonly receive the Bachelor's degree, when they have become well versed in the elementary principles of science and literature, and when they understand that their success in the business of life must depend on the manner in which they prosecute their professional studies; they may then be qualified to select for themselves the subjects which they are to investigate, and the instructions on which they are to attend. In this stage of education, there is also comparatively little occasion for the exercise of discipline.

Able and faithful instructors in our colleges, are entitled to an honorable support. But far distant be the day, when the love of gain shall be, with them, the highest stimulus to effort. We are stigmatized abroad, as being a money-seeking nation. If there are just grounds for this reproach; if a passion for gain pervades all the common departments of industry and enterprise; if it spreads corruption through our political institutions; if even offices of honor and trust are sought for, because they are thought to be lucrative; let there be at least one field of public labor which the baleful influence of avarice will not reach. Let it not pollute the fountains of our literature. Let it not invade the hallowed precincts of our seminaries of learning.

THE

INAUGURAL DISCOURSE.

BY

REV. THEODORE DWIGHT WOOLSEY, LL.D.,

President of Yale College.

DISCOURSE.*

When an individual, who has served his college half a generation, is simply transferred from one post to another, it seems hardly *necessary* that he should set forth his views of college education, or explain the principles according to which his own conduct is to be shaped. As for him, he has been known and read of all men acquainted with the institution where he is placed: as for college education, it is to be presumed that he will merely carry out, according to his ability, principles already established. If revolutionary changes in discipline or teaching were demanded, the guardians of the college would call in from abroad some stranger, whose views had not been formed in the institution itself. To select an important officer within the bosom of the college, and from the number of the faculty, is a proof that persons best acquainted with the seat of learning expect no radical changes,—no improvements, even, but such as result from the system already received. And certainly, if such were not the case, it would be necessary to seek for an entirely new faculty. I speak in the name of the corps of teachers, when I say that, while we are sensible of imperfections adhering to us as individual teachers, and of other imperfections arising from want of means to carry out our system to its legitimate results, and of other imperfections still, derived from the newness of our country and the small

* In justice to himself, the author of this address ought to say that it was composed in the leisure of about a fortnight, at the busiest period of the College year, and under the first influence of the responsibility of a new office, in wearying mind and body. Nor has he had time, since it was delivered, to read it over.—Dec. 11, 1846.

demand here for the most finished education; we are also well convinced that the principles of our system are sound; and that its results, small as they are, are enough to encourage perseverance, and to discourage experiments in an opposite course. Yale College is from of old at once a conservative and an enterprising institution,—conservative of great principles, and of a system which long reflection and experience have approved; and enterprising in carrying forward that system towards its perfection as fast as its means and powers will allow. And so well convinced have its officers been of the general correctness and success of the scheme, that any thing like want of harmony, or important difference of opinion upon leading measures is almost unknown; we are all of the same college politics;—if I may so express myself, progressive conservatives, aiming at carrying out and carrying forward the principles understood and put in practice during the two administrations which have lasted for more than fifty years.

But although the circumstances under which I enter into this new office may not render it *necessary* to explain my views of the best practicable college system; it may yet be not unsuited to this occasion to enquire what the leading features of such a system will be, as contemplated from the highest point of view. In other words, what does Christianity say respecting the training of youth at the time of life, and in that state of their progress, when they become members of our higher institutions? To what conclusions must a Christian teacher come with respect to the effect on the minds of the young to be reached by him as a teacher, when he looks in the light of Christianity at science, at man, and at the ends of living here below? And I wish it to be observed that I speak of such a teacher in his vocation as a teacher simply: as a man and a Christian man, he may have important relations to his pupils, which arise from the fact that he is among them and in contact with them as a teacher. These relations I have nothing to do with now, and will leave them out of sight. They belong to a wider division

of Christian morality; and are so far dependent upon the peculiarities of the individual, that they cannot altogether be brought under general rules. What I aim at is a matter which, if it can be ascertained at all, must have an application to all teachers, notwithstanding their special traits of character; to all colleges, notwithstanding special differences of organization; to training every where, notwithstanding the peculiarities of national institutions and manners. It is to find out, if possible, what a mind thoroughly trained itself, and taught by experience, would say respecting education in colleges, when it looked at them from a Christian sphere, and contemplated them in their bearings on the best interests of man.

And in the very terms of this enquiry, I fear that there is something contained, which shows that I am not the fittest person to pursue it. If the subject fell to your part, Sir,* after the experience of nearly fifty years, and in the evening of what we all believe to be a truly Christian life, we should receive what you said as a legacy suitable to your character as a Christian instructor. It would indeed still be an ideal; —for who feels that in education we have reached the just measure of things, even so far as the theory is concerned? But it would be an ideal shaped by much thought, harmonizing with long experience, and sketched at an age when the false gloss of life and the tide of popular opinion have lost their sway over the mind of the mature Christian. I feel, Sir, that the best thing I can do is to climb with difficulty to a position, where I may have that view of my subject, which is an easy and a natural one for you.

The result aimed at by Christianity will be differently regarded, according as the passive or the active element predominates in the nation or the individual. To some it will appear as the purification of a vitiated nature,—the effort to reach perfection. And where this way of thinking pre-

* President Day, who was sitting by the side of the author of the address.

vails, there will be comparatively little inclination in the Christian to go out of himself in efforts to benefit his race. His virtues will be those of self-government, self-denial, and inward communion with God. His turn of mind will lead him to retirement, meditation and tranquil repose. To others, again, it will appear that to do good to mankind is the end which Christianity seeks to effect. Those who embrace this view of goodness, will spend their strength out of themselves. Their virtues will be benevolence and self-sacrifice. Their propensity will be to live in restless activity, to be urged forward by hope, to despise whatever is merely theoretical, and to look away from themselves. When this tendency becomes extreme, the principles by which the life of the soul is nourished, dry up; and the character becomes bustling and superficial, full of zeal, but deficient in true earnestness.

The man of well balanced mind will not, on the one hand, be too exclusively dazzled by a beautiful idea of perfection, nor, on the other, hurried forward by fervent longings for the accomplishment of good out of himself; but will unite both these views of character, and attempt to realize both in his own case. In him neither the passive nor the active element will predominate. He will feel that passive virtue is not the whole of virtue; that contemplation and solitude, not being the state for which man is made, will prevent rather than further his perfection; that truth itself needs the contact of society to be tested and rendered impressive. And yet, on the other side, he will feel that self-purification in itself considered, is a most important thing; that deep principles, and frequent meditation upon them, are necessary even to sustain active habits of an elevated range; and that perhaps the worst state into which a man or a nation can be brought, is to become exclusively practical; since without constant recurrence to fundamental truths, the good pursued becomes earthly instead of heavenly, and the mind loses its faith and its power.

If our remarks are just, the Christian teacher will try to avoid both of these extremes—that of overvaluing theory and the improvement of the individual; and that of ascribing value only to the practical results of education in society. The pursuits of a teacher give him naturally the first of these tendencies. He cannot help regarding science as of value in itself, and the communication of it, for its own sake, as a noble employment. Into the other of these tendencies, however, he may be led by the pressure of men without the walls of his seclusion; if he live in a practical age, and among a people of an active, energetic character, he may be led to believe that the exclusive aim in education is to fit young men for useful and respectable stations in life. Now Christianity comes in to correct the deficiences of both of these views. It says to the teacher, "the *means* which you employ have immense power upon the character which you form. Those means are truth in the form of science. If you mistake your means and teach science falsely so called, instead of the true, your end cannot be attained, for your means are corrupt at the core. . But your *end* is of immense importance also. If you aim at qualifying young men to get a living merely, or to shine before others, to persuade and to govern them, you have an unworthy, groveling object in view; you degrade education; and your end must react upon your means, which will necessarily be divorced from truth and allied with sophistry. Your true end is to store the minds of your pupils with true principles, and fit them to discern, arrange and retain truth, in order to be useful in the highest sense of that word, in order that they may themselves be and may make others truly good."

For let it not be imagined that Christianity, in its highest manifestations, despises the useful. Even the philosophy of Plato did not go as far as that. The useful, properly understood, is the very point at which Christianity aims. The truly useful is the *good*, or the *means* to *attain* to the *good*. The utilitarian, so called, is not faulty in the direction which

he takes; he goes towards the right point of the compass, but keeps on a dead level, while the progress of the man who seeks the truly useful is always upwards.

These remarks furnish the basis of several principles touching the office of the Christian teacher, which, for the sake of impressing them upon the memory, we will enumerate under several heads, offering upon each the appropriate considerations.

In the first place, the Christian instructor will value *training* more than *knowledge*. For every use which we can make of our minds, a principle is worth far more than the knowledge of a thousand applications of the principle; a habit of thinking far more than a thousand thoughts to which the habit might lead; the increase of a power far more than a multitude of things accomplished by the power. For the principle, the habit, and the power, once possessed, are a part of the mind and go with it in its never ending progress, while the knowledge and the attainments may be soon forgotten or become useless. So it is in this world, and so it may be in the next. He who enters into another life with a great stock of knowledge only, may find it all superseded by higher forms of knowledge which he has no power to acquire; while he who should begin a new existence with his mind a mere blank leaf, but with perfectly disciplined powers, would soon be grappling with the philosophy of heaven. Just as the principle of goodness is more desirable than a million good acts without it, if you could suppose such a thing,—and that because the principle is eternal and the acts mere passing events,—just so the principles of sound thinking are more desirable than the greatest attainments of the most knowing among mankind. The mind is not to be thought of in education as a reservoir, as something merely receptive, but as a living spring, capable, under proper management, of throwing out larger and better streams.

The mind too, as trained, is fitted to explore higher truths with *safety*, while mere knowledge puffs up, leads to nothing

better and indeed in the early periods of life tends to exclude better things. The highly disciplined man never thinks that he knows *every thing*, never thinks that every thing *can* be known, and is therefore modest, teachable and believing. The man who has stores of knowledge without a well trained mind can hardly escape from self conceit, and is liable to credulity or skepticism. It is needless to say, which of these habits is most allied to the truly philosophical spirit or most favorable to Christian faith,—to the reception of the gospel as a little child.

There are views of education current in a part of society which go quite wide of the mark we have set up. Some, and among them, "*quicquid est hominum elegantiorum*," think the value of a college life to consist in a certain polish of mind derived chiefly from familiarity with the ancient classics. If a man can know so much of them as to be supplied with apt quotations in public speaking or in the company of men of taste, if the graceful epicureanism of Horace for instance, or the antique simplicity of Homer, is so permanent in his mind, that his memory can furnish him with allusions or with passages suited to every circumstance and character,* the end of education is thought to be accomplished. He is now qualified to move in a certain refined sphere for which no perennial fountain of principles would ever fit him. Such a view of education may be borne in lands where the minds of the upper classes are stagnant, where principles are established by law, and the liberty of thinking like that of "prophesying" is dreaded as the source of revolutions by the rulers; but it is intolerable in this country, where some more serious use must be made of our minds, if we would not have strong-minded but undisciplined men ride over us, and laugh at the little reach and application of our knowledge.

* ———— ille profecto
Reddere personæ scit convenientia cuique.—*Hor.*

There are others, and not a few in this country, who would lay aside the old plans of education, and study, chiefly or exclusively, the natural sciences on account of the stores of knowledge which they contain. I am by no means willing to undervalue these branches of knowledge, and I shall presently point out one noble use to which they may be turned. But in *the early training* of the mind they are fitted to perform no great part: being built on observation and experiment, rather than on primary truths discerned by the reason, and assuming the form of systems chiefly according to the principle of resemblance and not through the exercise of the higher logical power, they do not tend to discipline our most important faculties. Hence very properly they are deferred to the *later* period of college life, where the *training* is nearly completed. I congratulate our College on the accession which we have lately received to our corps of instructors in these sciences; and I hope to see the time when a school in all these branches of knowledge shall induce many to reside here after finishing their college course. But it would be an injurious thing, if the option were left to students to devote themselves to such studies extensively at an earlier period. It would be to substitute knowledge for *training*, and by the kind of pursuit to prevent the greatest good for which colleges exist.

I cannot forbear, here, to mention another defective view of a collegiate education, referable to the same head, which however exists rather among students themselves, than among any of the various sectaries, who discuss the question how colleges should be managed. It is that the four years life within these walls is one of elegant leisure, in which the reading of works of genius, rather than study, is to be the occupation of each passing day. This heresy in education finds believers almost only among those, who indolently dread the conquest of difficulties which lie in the student's path, and are yet ambitious of shining before their fellows, as having extensive acquaintance with polite modern writers. Our

large libraries, to which all have free access, promote the growth of this heresy; and it is therefore our especial duty to counteract it by urgent warnings and motives. This is not the occasion to utter those warnings. It is enough to say that such persons are most imperfectly trained, and will find out that they are so, when they see themselves falling behind their sound-minded competitors who have taken another course. Nor is this strange, for they bear blossoms when they ought to be gathering internal strength. They not only do not grow, but positively weaken their minds and their moral powers. If they could understand what hard labor must be presupposed before a work of genius can be written, what earnestness of thinking it involves, what planning, what balancing, what alterations, if not on paper yet in the mind; how beauty and nature and sound thought in the arts require years of pain for their ripeness; they would see that it is not so easy a thing after all to comprehend critically a work of genius.

In fact, the hard study requisite to understand principles, does good to our characters as well as our minds. He who by close attention has mastered one branch of exact science, or who balancing probabilities decides at length how a written document is to be interpreted, becomes better fitted for the duties of self-government. Patient of labor, cautious, sagacious, exact, he can look with new eyes upon character, and is less prone than others to weariness in contending with his faults. He on the contrary who merely devours knowledge, leaves his moral powers at the end of his course as he found them, if he do not even vitiate them by overloading his mind.

In the second place, the Christian teacher will study to improve *all the parts of the mind.* No one can doubt that a wise man will feel the necessity of this: it may be less evident that it must be a result of Christianity. Yet a little reflection will make this obvious. Christianity is the great harmony in this world of God. It causes a harmony be-

tween the soul and him: it causes a harmony in the soul, between the reason and the desires. Can it be doubted then that it calls us to polish this "bright jewel of the mind" on all sides. It is the grand, beautifying principle; and as in the moral system, it aims at making a beautiful whole out of rightly arranged members, so in the microcosm of a single mind, must it aim at the production of beauty,—at a union and unity of proportionately developed parts. Furthermore, if God has formed all the powers and capacities of the soul, Christianity must evidently recognize it as his will, that they should all be cultivated so as to go on towards perfection together. He who thinks otherwise, who from wrong religious views, for instance, would neglect the mind for the heart, or repress some powers of the mind because they are dangerous, will be revenged upon by that same neglected or distorted intellect. It will attack him like a savage, in whom force has grown without reason. It will run into by-paths of monstrous error or folly, because when it cried for improvement in a particular power, its voice was unheeded.

Perhaps there never was an age when men were so much exposed to the mischiefs of *onesidedness* in religion, politics, and taste, as this. It is an age of cliques and parties, each of which commands its own press, and throws out reading matter enough to take up the leisure of its members. How can a man with his sectarian magazines, his party papers, his poetry of a particular school, in this publishing age, help being onesided in some thing or other; and as religious ideas, political views, and art, have sympathies or antipathies to another, it follows that *onesidedness*, if admitted, must run through the man. What we call ultraism in this country—where the abundance of the thing seems to have given birth to the name,—is but the onesided tendency of minds not fully educated in all their parts, in which truths have not yet found their order and due proportion. One dwells *only* on human rights, and democracy or philanthropy

takes an extravagant form. Another recoils from such extreme views, and because he thinks they flow from the theory, receives another more baseless, thus becoming a conservative of the English school, that is to say, a destructive at home. One is an ultra Calvinist, because he looks at a part of human nature; another an ultra Arminian because he looks at the opposite. How rarely do we see a man who adheres to that μεσότης which Aristotle regards as the finish of character. Such a one, when he is to be found, may have indeed no prominent points to strike the eye, no great originality, it may be, to interest us; but by his balance of mind and moral powers he towers above us in calm majesty, like some pyramidal peak reaching up into the clouds.

And so if we confine our attention to the powers of the mind, we shall find that to train some to the neglect of others, is fraught with evil of the worst description. This evil is twofold. First, the person who is thus unimproved is felt to be deficient somewhere, and even if men cannot tell what the precise deficiency is, his power over his fellows is abridged. Next, the power thus unimproved thirsts for employment, and being ungratified, raises, so to speak, a rebellion in the mind,—a commotion of feelings which burst away from the restraints of education, and if strong enough, subdue the mind to that one power. He, for instance, who has some imagination, and whose taste in his early training has been neglected, will be apt to disgust one part of society and fail of influencing another part by his want of polish, or, if held down exclusively to studies of the logical sort, will feel an insuperable aversion to his pursuits, and when he can, will wholly neglect them. We do not indeed suppose that all minds are alike, or can be equally improved in all their powers. Sometimes a power is imperfectly developed but capable under good training of a moderate expansion; sometimes, again, a power is developed more than all the rest, as in the case of those who have a genius for the fine arts, and then there is need of a particular training suited to

the individual; a college for such a one is an unfortunate place. But for the mass of minds an education nearly uniform may be adopted with success. And the obstacles to that success arise from the moral rather than the intellectual nature.

The evil of onesidedness in education never appears so great, as when you take one kind of studies by itself, and think what must be the tendencies of a mind trained by their exclusive influence. The most important single department in our course is the mathematics, pure and applied. It justly claims this superior place, and far be the day, when the officers of this seat of learning shall think otherwise. I would sooner enlarge its sphere and increase its weight in determining college honors, than rob it of any of its present importance. But who does not see that if education were pursued only in a mathematical direction from the earliest years, the mind would fail to perceive the force of moral reasoning, and be liable to skepticism on the most momentous subjects; and that the judgment, which is strengthened now by another branch of study, would be left weak and unfit for the purposes of life. In the same manner the exclusive study of moral truth, might train the mind to search chiefly after final causes, and feel as Socrates* did, that there is no science but that of the end and design of things. The natural sciences, occupying all the attention, would improve the inductive, but not the deductive powers. The cultivation of the taste alone, by the study of art, would spoil a mind for usefulness and enjoyment. The entire devotion of the mind to historical pursuits would lead it away from principles to mere events, and might even incapacitate it to see the principles of the historical science itself.

I cannot leave this topic without noticing a defect in our system of education, which does not at present admit of a complete remedy, and which must be felt in order that a

* Plato's Phædo.

remedy may be provided. I refer to our imperfect training of the feeling for the beautiful, to our neglect of the important field of literary criticism. What we do is to open the fountains of elegant writing in prose and verse which the ancients have left us; to accustom the student to a correct style, by pointing out his faults in composition; and to teach the art of rhetoric, both in the theory and in the examination of one of the masterpieces of antiquity. But our teaching in the classics does little else but call into use those faculties which are concerned in discovering the sense of an author; and leaves the taste to imbibe that insensible and unconscious improvement, which grows out of familiarity with the beautiful; our exercises in composition can be only the exemplification of the rules of grammar and rhetoric; while our rhetoric itself, having a practical end—persuasion—in view, concerns itself rather with the most effective arrangement of words, thoughts, and arguments, than with the laws of perfection in art. And indeed we are able to do but little more; for strange as it is, there is a woful deficiency of works in the science of the beautiful in our language. The French school of taste and its English imitators are now exploded; the last century and its philosophy produced no works on taste, which at this time satisfy our minds; while the few specimens of just criticism with which the present age has supplied us, are chiefly oracular fragments of writers, who either judge intuitively and have no theory, or who have never published their theory to the world. And then even in the lower department of the history of literature, there are, I believe, no text-books accessible, which meet all our wants. As for the laws of the beautiful in music, architecture, sculpture, and painting, they are quite out of our view; we have scarcely contemplated them as having any thing to do with the training of that "*divinæ particula auræ*," which might in this world be educated to behold, both here and hereafter, the wondrously beautiful and grand forms which fill the creation of God.

The result of all this is that the logical faculty has too much preëminence in our education; we train up those who will reason correctly, and it may be forcibly, at the bar and in the pulpit; but they become hard dry men, men who will neither receive nor give pleasure from their elegance of taste, and refined appreciation of art. This evil is not likely to be soon corrected, as is made probable by its universality, and by the fact that the still reigning philosophy has another end—the useful—almost exclusively in view. But we can still make some resistance, even if it be an imperfect one, to the evil. We can teach the classics more with reference to elegance of style and artistic arrangement. We can bring the fine arts within the range of education. We can make use of sound works on the laws of taste as they arise, and thus oppose the influence of that unhealthy and unreflecting school, which decides every thing by feeling only, without being aware of a single law. And when we have a system in this neglected department which will bring it to the level of the others, we may expect the happiest results. There will then be a class of educated men, whose minds, through the study of the beautiful in art, will be brought into unison with the beautiful in conduct and morals, who will be alive to impressions derived from the harmony of a perfect nature, and averse to those discords which oppose the Christian spirit of love. What the ancients meant to do by the element of music in their system, will then be accomplished. We cannot doubt, if a number of men of a delicate ear for musical sounds, were suddenly, in the midst of an altercation, to hear some noble harmony, that it would compose, subdue, pacify, and tend to unite them. And in the same way, a body of men, of tastes at once delicate and healthy, would mitigate the fierceness of political and theological strife in our country, and by their elevated standard would tend to make us feel that kind of cultivation to be necessary in which we are now most deficient. That the taste must be more and more cultivated

in this country is apparent. But the danger now is that the vocation will fall into bad hands; that either a taste will be promoted which has only to do with externals,—with sensual and not with spiritual beauty; or that an erratic wildfire, miscalled taste, without laws or a rationale, will seat itself in the throne of criticism.

In the third place, we wish to speak more at length of a subject which we have already touched upon in passing, that the Christian teacher in a college, will estimate education not so much by its relation to immediate ends of a practical sort, as by its relation to higher ends, far more important than success in a profession, and the power of acquiring wealth and honor. He will value science to some extent for its own sake. He will value it also as a necessary means for the formation of a perfect mind, and of an individual fitted for high usefulness. As for such results as success and reputation, he will by no means despise them, but regarding other ends as nobler and more important, he will believe that according to the system of God in this world, the attainment of the better, will involve that of the less worthy. Just as we most secure our happiness when we are most willing to sacrifice it, while he who saveth his life shall lose it, just so do we make most certain the lower purposes of education when we aim at the higher. And if we fail of the lower, there is still remaining after all the priceless mind, —all ready for usefulness, strong in its love of truth, imbued with the knowledge of principles, unwilling to stoop to what is low, and containing within itself a fountain of happiness.

Few will question, I think, that these views are in accordance with the spirit of Christianity. Whether we regard the end of living here below, which it proposes, as being benevolent action or the perfection of the individual, these views are equally demanded by a religion which postpones our material to our spiritual interests, and teaches that both usefulness and character are dependent on a healthy

discipline of the mind. It is certainly against the genius of Christianity to make the speedy or the easy result of a thing the measure of its value, or to think the mind itself of less importance than its condition in life. If a truly good training made a man poor instead of rich, despised instead of honored, Christianity would not hesitate to say that it must be preferred. She is indeed far from fighting against the practical, after the fashion of some natures, who dread the thought of any thing to be done, and admire the unattainable as they do the absolute. No! She is much more humble in her pretensions, and mightier in her results, than if she encouraged this manner of thinking. But then on the other hand, she is hostile, and by her very nature hostile to the practical, so understood as to refer only to time, worldly interests, and professional success. She is hostile also to that habit of making the common mind the measure and judge of usefulness and truth, which reacts upon education to lower its sphere. Just as experience opposes miracles and the understanding mysteries,—two things which Christianity will not part with unless she is robbed of them,—just so a worldly mind, burning to act its chosen part in life, opposes a reference to any higher end; and a common understanding, perceiving how little science has to do with ordinary affairs, disbelieves in science and sees in it no dignity or worth. In all these four cases, Christianity corrects misimpressions by raising the soul above its wonted earthly level. To experience she says, that there is a higher world, and if so, that it is not strange that communications from it to this world of ours should be needed and should be made. To the understanding she says, that it was not intended to be the measure of all things; and that if there are mysteries, they need to be known that we may recognize our position as finite creatures. And in the same way she says to the worldly mind, that there are higher things with which it ought to be brought into communication; and to the practical understanding, that science, which is of God, is of in-

finite use, and is needed by our nature if we would not fall into credulity or skepticism.

This consideration that the highest end in the training of the mind involves the lower—that an education which common minds would not call practical, is the most practical after all, is one of no small importance. If it be true, it tends to reconcile all the views of education and all the ends of living, which can be called, with any justice, conformable to our nature. If it be not true, there must be a clashing of our higher and lower natures on so momentous a point as the moulding of an immortal mind; and either two kinds of education must be provided—one for those who have success in a profession before their eyes, and the other for those who seek the improvement of their powers as something good and great;—or if there be but one mode of education, the youth will have a discord of feelings within him, which nothing can allay. I can think but of two objections to it, both of which are shown to be without foundation. The one is of a *general* nature; that great scientific attainments, and great cultivation of mind unfit men for the duties of the world, both by disinclining them to the society of their fellow men, and by shaping their habits of thought and style of expression into something estranged from unlettered life. You form, it will be said, a caste, whose sympathies, whose very language is removed from communion with mankind. This would be true, if education continued, in the sense in which we have used it, throughout life; if habits of association with others—formed under the influence of duty or self-interest,—did not correct whatever tendency to the passive, the shrinking and the incommunicative, a cloistral discipline may have produced. We all know that a literary man is not usually the person to act immediately upon the mass of men; and that when he originates something good, his thoughts need to be translated into other language for the use of the world. But we are not aiming to give a decidedly scientific tendency to the mind, nor to overcultivate the

taste :—that would fall under the condemnation of onesidedness, of which we have just spoken. We aim rather at this —to fit young men for what is truly useful in practical life, at the same time that we keep a higher end in view. The other objection to the principle laid down is one of a *particular* kind, and partly involved in the former. It is said, or at least felt, that attainments in scholarship, philosophical training, the love of truth, are rather obstacles in the course of political advancement. He who has attained to power over the multitude, and the young man who learns from the anxieties of political parties that such power is a great good, must feel that thoroughness and soundness in any thing, even in moral principles, do not aid in that kind of promotion so much as power of expression, unblushing confidence, knowledge of mankind, and a certain self-command. Armed with these powers, and nothing else, he can outrun any philosopher or man of taste or learning, who is without them. To this objection, we answer by a confession of its justice. We much doubt whether a college training is at all necessary for political success, and whether the *name* of an education is not more advantageous than the thing itself. A little knowledge, gathered at small expense of toil, a kind of philosophy about human rights, if we must call it so, which the most simple can understand, a seeming readiness to submit to the popular voice, united with a dexterity in leading it,—these are not intentionally fostered, I take it upon me to say, in any respectable institution in our country. And far be from us such a tendency in education. Rather than train so, I would—to use Plato's words—whisper to two or three young men in a corner, or even walk through empty halls. I should not like to die with this weight on my soul, that I had taken into my hands a block of the finest marble, and cut it into the form of a demagogue.

If we needed to see the evils of the lower practical views of education, when pursued to the neglect of the higher, we might find them in the history of a class of men, who played

no small part in their times, and turned a name, before held in honor, into a by-word. The sophists of Greece, as a body, were by no means wanting in talents, and their great influence is shown by the important posts in their respective states which several of them were called to fill. They almost monopolized the knowledge of the time, especially in the infant sciences relating to nature. They cultivated style and external grace to such a degree as to fill their countrymen with admiration, so that while Socrates subsisted poorly upon a few oboli a day, contributed by his friends, they sometimes received a talent for a single lecture. It is wonderful that such great men would condescend to be teachers of youth, but condescend they did, because their practical spirit told them that a rich young Athenian, of high descent, or a Thessalian noble, was not to be taught for nothing. Now with what aims did they approach these young men, and what attractions did they hold out? They began with denying the existence of science and the possibility of a scientific training. "There is no truth," they said, or "man is the measure of all things, and whatever *seems* true to him, that *is* true," or "science is the same as sensation." Next they discarded the study of philosophy, as unfitting its students for political life. There was no motive for pursuing truth, because the true was less fitted to persuade than the probable. To this would naturally succeed the choice of such studies as were likely to make men persuade, dazzle and govern. Rhetoric, the use of the poets, a smattering of knowledge of various sorts,—these were the means, and a place of influence, the power to control the people, the supremacy in the courts, the ends. And we must do them the justice to say that they understood their calling. But then they educated in such a way, that the young lost all moral principle under their instructions, and became frivolous, shallow and skeptical; that ancient reverence and fidelity disappeared; that chicanery increased; that the creative branches of literature died out. And had not a reaction, be-

gun by one remarkable man of nobler aims, stayed in part the mischief, it is not unlikely that the sophists would have taken from the Greeks the power to excel in philosophy and the plastic arts.

A result of the lower views of education, naturally suggested by this example of the sophists, is seen in the undue estimate which is attached by many to ready and fluent speaking and writing. I fear that there is something in our form of government to encourage this view, and that our seats of learning, if they do not favor, cannot effectually oppose it. But it appears to me to be disastrous in its effects, both on the mind and the character of a young person. Let us suppose him to possess this readiness in an extreme degree; that he has become dextrous enough to take either side of a question, and, without preparation, manage it so as to astonish men by his rapidity and cleverness; and that, standing before an audience, he will not be terrified, but go through to the end in the full possession of his intellect. Let us suppose that his teachers or his fellow-students regard it as an important end of a college life to acquire this skill. Now must not the effect on him be to give him an instrument, before he is thoroughly trained or stored with knowledge, by which he can set off to the best advantage the smallest quantity of thought? Will not this accomplishment, if it may be called so, if acquired thus early, lead him to undervalue truth, of which, as yet, he knows but little, and overvalue the instrument by which he may shine at once, and, as it were, enter into life while yet on its threshold? And with his reverence for truth, must he not lose his modesty, seeing that he has an instrument which he can wave about and make glitter in every body's eyes? And with the two, must he not lose his solidity of mind and character, his patience of labor, his faith in the far-reaching value of a thorough education?

The same undue estimate of the value of a practical discipline inclines many to introduce into the college course,

studies which belong to the professional life. This pressure must be resisted altogether, if an instructor wishes to adhere to the idea of a solid education, or to see any fruit of his labors. It is one of the most obvious and serious evils in our country, that men rush into the ultimate pursuit for which they design themselves, long before they are ready. In this way immaturity, the habit of grappling with subjects beyond one's reach, want of caution, self-conceit, and a superficial acquaintance with the principles of the profession are produced; and the professions are crowded with men who feel, when it is too late, that they have built without a foundation, that they have neither compass nor accuracy of thought. The course which is at once most for the advantage of a young man and for the interests of learning, is to make him feel that his education needs rather to be prolonged than contracted; and that it will be greatly for his usefulness to continue improving himself by studies extraneous to his profession, both while he is acquiring it and after he has entered upon his career. I know it is said that a man who would succeed in his pursuit, must be "wholly given to it," but no maxim could be more false, if it be intended to exclude the acquisition, as a subordinate thing, of knowledge in which all well educated men may partake. Under proper regulations it consumes no time, for it is a relaxation of the mind from the monotony of one pursuit: it does not interfere with progress, by cultivating other habits of mind, for every power of mind is needed in every profession for the highest usefulness: it does not injure professional thoroughness by acquaintance with other branches of knowledge, for as all the sciences have relations to one another, these unprofessional accomplishments will be an important help in understanding the studies to which one has given himself. An instructor, therefore, will inculcate on his pupils, not that they can mingle the pursuits of the college and of after life together, in the years of preparation; but, on the contrary, that education never ends, and that, when they are their own mas-

ters, they should carry out, in some direction or other, a course of training as long as they live. In the higher sense of the word education, it never ought to end; the only difference in the various stages of it depends on the maturity of judgment of the individual, and his necessary employments. At first it goes forward without his option, and when no motives drawn from the immediate results of his studies disturb his mind. Next, he submits to the law of division of labor, which governs all employments, but needs not to confine his mind to the narrowness of one pursuit. Afterwards he can and ought so to govern his time, that the injury to his mind from the belittling cares of a single employment shall be prevented, and its growth promoted in whatever is good. He who feels that his education is at an end when he leaves college, or even when he enters into his profession, is in the condition of one who thinks he has reached moral perfection. The mistake in the latter case arises from self-ignorance, or from ignorance of the exceeding broadness of the moral rule. Ignorance is equally the cause of the former mistake, but it is more venial, because we all use language upon this subject which overlooks the future and higher results of education.

In the fourth and last place, a Christian instructor will, as far as lies within the range of his department, *lead the minds of his pupils up to God.* I speak now, it will be observed, not of what he may do as a benevolent individual, aside from his teachings in the sphere where he moves, to amend or establish those over whom he has an influence, but of the general spirit of his teachings, which will connect science or learning wherever it has a connection with the author of science and of our minds. That Christianity demands as much as this, will not be doubted. There are indeed some departments where this can be done but in a small degree or not at all. Thus instruction in heathen literature, seldom finds good opportunities of raising the thoughts to God; and the same is true in a much greater degree of the pure

mathematics, which have to do with abstract and necessary truth, such as does not even involve the divine existence. But mixed mathematics, and especially astronomy, all the natural sciences, psychology and morals, furnish a noble field for a devout mind to enforce the relations of the highest truth to truths of the lower order. When they are not thus enforced, when nature is treated by the philosophical man as a dead carcase, when he teaches that he has nothing to do with final causes, or marks of grandeur of conception in the universe, he not only fails of doing a great good, but he positively allies himself with a spirit which would banish God from the creation. If philosophy aim only at practical results in relation to material interests, or only at the mere development of science, her mission is fulfilled much in the same way as some parents fulfil theirs, by teaching no religious principles to their children, and leaving them to form their own faith when they grow up. Philosophy necessarily allies itself in the mind of the man of science with some view concerning a creation and a providence, either one which runs into atheism and materialism, or one which finds in God the source and end of all things. Neutrality here, it appears to me, is impossible. The Christian teacher of a science where contrivance and final causes can be traced, will feel somewhat as the great Architect himself must have felt in the arrangement of things; that the end is the thing of most importance, and where it can be traced, he will listen devoutly to its voice as a revelation concerning the great Designer. I know that some discard the search after final causes, on the ground that every new discovery in science tends to carry us back to some higher law unknown before, from which the final cause, as it is called, must necessarily arise. I know, too, that what we call final is not in reality so, and that we must allow that there are infinite depths in the divine mind which we cannot explore. But is it any the less a proof of a divine intelligence at work, that what

we have called a contrivance is the evolution of a law? Or must we refrain from wondering at the divine counsels until we have explored them all,—that is, until we become infinite ourselves. Or rather does it not present to us a higher idea of God, that his wisdom manifests itself through laws which rise in their generality until they span round the creation, and that his purposes ascend, as we behold them, one behind another, until to our eye they are lost in the clouds. We need not fear, then, that any new form of science will take away from the teacher his privilege of conducting his pupils up to God, any more than we need fear that some new light, or rather new darkness, will show that this great temple of nature is without a divinity, this immense body without a soul.

And to what most estimable habits of mind ought not this mode of contemplating nature and man to open the way. No blind and unconscious dynamics—no "mechanique celeste"—but celestial law, emanating from the highest intellect, controls the world; and being understood, awes the mind into reverence and harmony. The laws of nature introduce the mind to the laws of the moral world, and the two systems are seen to assume each other's existence, and to be from one author. Nothing now appears fortuitous or arbitrary or irrational. The perception of great designs in the universe, makes the mind unwilling to act without a plan worthy of its capacities. It is unable any longer to feel astonishment at the puny efforts of man; and instead of that hero-worship, that stupid gaze at men of genius which is so common and so much fostered at this day, it worships the almighty architect, the author of beauty, the law-giver of the creation.

It might be asked here, whether a corps of Christian teachers having thus guided their pupils in the study of divine wisdom, as displayed in the universe, ought not to go beyond the vestibule, and enter in procession into the inner temple, which is full of the presence of Christ. Or

must they, as profane, stop without, and leave it to other guides, whose calling it is, to show the wonders within? Is it a fruit of the lamentable jealousies among Christian sects, that instruction *ex professo* in the Christian religion cannot be given in colleges unless we seem to make them sectarian, and thus increase distinctions, which are great enough already. These are grave questions, which it comports not with this time to answer fully. At present, the science of sciences lies neglected by almost all except ministers of the Gospel. It forms, properly speaking, no branch of education: even the Scriptures themselves are little studied out of voluntary classes. Meanwhile, causes are at work to undermine the religious faith with which young men have been imbued by their fathers, causes, too, which must have the more influence, as the literary cultivation of our young men increases. The tendency to materialism on one side, and to pantheism on another, the literature of atheistic despair and sensualism, and the historic engines battering the walls of fact, must cause a multitude of minds in the next age to be assailed by religious doubts; and snares seem to be set for faith in revelation on every side. How desirable, if all this be not mere alarm, if the fears of many portending some crisis, in which the old shapes of things shall be broken up, be not entirely idle; how desirable, I say, that our educated young men should be taught a theology so liberal—if that might be—as not to pertain to the party, but to universal Christianity, and so majestic in its outlines as to recommend itself to the consciousness, and make it own the presence of God.

How elevated, then, is the post of a Christian teacher in one of the most frequented and influential places of learning in this great country. For my part, I must avow the conviction that all executive functions and names of authority by which one college officer is severed from the rest, sink into insignificance before this office of teacher, which is common to all. And this equality has led, in this College, and ought to lead, to a theory of government which precludes

every thing arbitrary on the part of one man, and divides the labors and the responsibilities of administration among a whole faculty. To have carried out this theory in almost perfect harmony, is the boast of this College: is a secret of its success, and a pledge of what it may accomplish hereafter. Such harmony implies a harmonizing principle,—that same tone of moral feeling which is necessary to qualify a man for the office of teacher in the highest sense. Let us keep this in view, Gentlemen of the Faculty, that our true success, nay, even that our outward success depends much upon the purity of our aims. If a man is a truer philosopher, he is also a better teacher and disciplinarian for being governed by Christian principles. As for myself, in taking upon me this undesired office, it is an unspeakable strength to feel that I am among men whose principles, after long acquaintance, I can trust. And something of that same trust you extend towards me, or you must, for the first time, have deceived me. We have, then, a source of union in common views and mutual confidence. We have *united* together in lamenting that the time had come, when our beloved Head felt it too much for his strength to be one of us longer, and gladly, as in the case of King Hezekiah, would we have seen fifteen years of vigorous health added to the days of his Presidency. We *will unite*, I doubt not, in carrying forward and improving our system, as fast as the means within our reach will allow. It is wonderful what progress this institution has made within the last nine and twenty years. It will not be wonderful, but rather an easy result of past success, if, in the years now to come, we make even a greater progress. If God help us, and if our graduates stand by us with the same cordiality which they have shown hitherto, it will be our fault and our shame, if we stay still or go backwards. Let us, with the highest ends of education in view, and with a fervent desire to have Yale College a light and a blessing to our land, act faithfully our appointed parts, and I doubt not that God will be with us.

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